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THE TREATMENT OF THE PROBLEM OF CAPITAL AND LABOR IN SOCIAL-STUDY COURSES IN THE CHURCHES

A DISSERTATION

SUBMITTED TO THE FACULTY
OF THE GRADUATE SCHOOL OF ARTS AND LITERATURE
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

DEPARTMENT OF SOCIOLOGY

BY
CLARENCE DAN BLACHLY

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILLINOIS
1920

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PREFACE

It is proposed in this thesis to discuss one phase of a rather remarkable development among many of the Protestant Churches in America today. This development is related in part to the general progress of educational method and in part to the modern rise of social science; it is partially due to the insistent demands made by the laboring classes in recent years for social readjustment. Modern educational method including in its sphere the churches, has effected the present great interest and activity in religious education. Social science has attempted to infuse into the teaching of the Sunday school some of the results of modern sociological investigation. Changed industrial conditions have made it necessary in many cases for the churches to readjust their methods and programs in an attempt to bring guidance, peace and religious healing to a new society. These three movements, more or less unconsciously combining, have resulted in many of the church denominations in the introduction of "social study" courses dealing with problems of civics, industry and sociology.

The following analysis deals with one phase of the social study movement: its treatment in these courses of the problem of capital and labor.[1] This single aspect has been chosen in order to make the task as definite as possible. It is believed, however, that the principles underlying the detailed subject are applicable, in many cases, to the whole problem of sociological study in the churches.

The material for the discussion has been secured chiefly from the following sources:

1. Correspondence with national Social Service Commissions, denominational and inter-denominational.

2. Correspondence with many state and district social service committees and commissions.

3. Several hundred pertinent pamphlets, folders, reports, etc., issued by various church denominations and religious bodies.

[1]The term "problem of capital and labor" is used in the following pages to denote the various most common problems of relationship between capital and labor, as understood in common parlance.

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4. Replies to letters and questionnaires sent to 60 churches having "social study" classes.

5. Texts of all social study courses used in the leading Protestant denominations (in so far as extended correspondence and investigation revealed).

6. Principal denominational periodicals covering the period from 1913-17.

7. Recent works available in the Congressional Library, at Washington, D. C., on the subject of the Sunday school and Sunday school classes.[1]

8. Numerous volumes on religion and religious education. (The most important of these appear in the bibliography.)

9. Extended discussions of the problem with church leaders during one year spent by the writer as Executive Secretary of the Social Service Commission of the Protestant Episcopal Church of the Diocese of Chicago.

An expression of gratitude is due many persons for friendly counsel and cheerful response to numerous inquiries. The author's wife and constant co-laborer, Margaret Bacon Blachly, unselfishly performed much of the necessary work in the preparation of this thesis and largely inspired the incentive to its completion. There is also acknowledged particular indebtedness for encouragement and assistance to the members of the Social Service Commission of the Protestant Episcopal Church of the Diocese of Chicago during the year 1915-16, especially to the chairman, Mr. William C. Graves, and the secretary, Mr. Carl B. Roden.

[1]There was, however, little material bearing directly upon the special phase under investigation. See appended bibliography for list.

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CHAPTER I

INTRODUCTION

The church, being an organization for the teaching and inculcation of religion, there are those who would deduce, according to their own idea of religion, just what should be its function in educational as well as other spheres. Extended study and research have shown, however, that the term religion may include quite properly a very large number of meanings. In the words of a recent writer:

> We must at the outset realize the impossibility of framing a definition of religion that shall cover all of its historic aspects. There lies here before our eyes a confused and ever-changing mass of emotions, beliefs, rites and acts, there is no common factor that runs through them all, no one thing that all phases of religion have had in common that is not also to be found in other spheres of human activity.[1]

If we grant the impossibility of basing our conclusions concerning church or Sunday school methods on any deductive reasoning from any universally accepted definition of the religious function, it will be necessary to treat the problem from the standpoint of actual thought and action in this field by existing churches and schools or by recognized leaders.

The interest in the study of present civic, industrial and social problems in the church schools has arisen in conjunction with the more comprehensive, so-called "social service" movement in the churches. This movement, though a logical development of the social spirit of Christian teaching, arose out of the peculiar economic relations of the nineteenth and early part of the twentieth century. The industrial revolution with the modern wage system, the concentration of great numbers of working people in urban centers, and the resulting class differentiations may be deemed its background.

One of the foremost causes of the Social Service Movement was, and is, Socialism.

> The alienation of modern socialists from the Church has done probably more than anything else to turn the attention of the Church to social questions and to enlist its support for social reform. . . . . the Church

[1]Durant Drake, *Problems of Religion* (Houghton Mifflin Co., 1916), p. 12.

as an organization has been awakened to the situation chiefly by the hostility of which it has become conscious. It must meet the new conditions or lose its place as the religion of the people. As a result many organizations have been formed, such as the Guild of St. Matthew and the Christian Social Union in England, the *Freunde der Christlichen Welt* and the *Christlichsozialer Congress* in Germany, and the Christian Social Union and the Brotherhood of the Kingdom in America, with the particular purpose of showing the laboring classes that the Church is concerned for their welfare and thus winning back their support. Some of their members are avowedly and radically socialistic, others are quite the reverse, believing that the reign of the spirit of brotherhood within the framework of the existing economic system is the great end to be aimed at.[2]

Furthermore, the fact that socialism seemed to be establishing itself almost as a rival religion to the Christian church was no small factor in leading the church to attempt some solution of social problems.

Finally it should not be overlooked that socialism itself, the cause not of an individual, but of a whole class of society, and that the most destitute class, meets those needs of reverence, devotion, self-forgetfulness, enthusiasm, and hope to which religion commonly ministers, and thus constitutes for multitudes an adequate substitute for religion, or perhaps it might fairly be said a new religion in place of the old.[3]

There are fifteen socialist Sunday schools in operation in New York City: in Rochester and Buffalo there are single schools: in Hartford, Connecticut, there is a school: in the vicinity of Boston, Malden, and Lynn, Massachusetts, there are about five schools. In Baltimore there is a large school, and also in Washington, D. C. . . . . (New York City attendance about 4,000. As to the attendance in other cities it can only be estimated. Three thousand would probably be a conservative figure).[4]

Pittsburgh has a socialist church, the United People's Church of Pittsburgh. The original membership was 85 and the increase during the year 1914-15 was 228. Their creed follows:

We declare our object to be the establishment of the Kingdom of God and His justice on earth by destroying the profit system, educating

[2]McGiffert, *The Rise of Modern Religious Ideas, p.* 270.

[3]*Ibid.*, p. 269.

[4]Article on Socialist Sunday Schools, *Encyc. of Sunday Schools and Religious Education*, III, 973–74.

and organizing the people, preaching true catholicity and righteousness and practising charity to all.[5]

Closely connected with the alienation of the Socialists was the failure of large groups of laboring people to affiliate themselves with the Protestant churches. During the twenty years from 1890 to 1910, there was a great influx of foreign workingmen into the cities of the United States. These immigrants gradually crowded into the neighborhoods about the city center, while the original "better class" inhabitants of the one-time well-to-do residence districts moved into the suburbs. The large Protestant churches that had been established by the earlier residents were deserted by their wealthy members, and the neighborhoods were rapidly filled by immigrants, who besides being laboring people were generally Catholics. Obviously, the newcomers did not take the places of those who had left. In New York, Philadelphia, Chicago, and other centers large churches were left almost desolate in the midst of a great population which did not attend their services. Churches die hard; and naturally their leaders began to make efforts to win these working people. But the formerly wealthy institutions found their task difficult, since many of the laboring group had imbibed ideas of enmity against the well-to-do. Other causes also led to a visible separation of the churches and the working classes.

> The most startling truth that can be told is lately being told so often that it is ceasing to startle us. It is this: That the modern church and the wage-earning class are mutually estranged.[6]
>
> Our city churches are not proportionately constituted of manual laborers and still less of trades-unionists. The seriousness of the matter lies not only in the great numbers alienated, but in the further facts, first, that the evil is characteristic of our cities where all the social problems have appeared in their most difficult forms; second, that the classes concerned are partially inclusive of organized labor.[7]

Thus it became evident that if Protestantism were going to thrive in certain large regions of the cities it would be necessary to win organized labor. This naturally led to a study of the economic difficulties in the way. Many of these semi-deserted churches became

[5] *The Christian Century*, June, 1915, p. 10.
[6] Balch, *Christianity and the Labor Movement*, p. 7.
[7] *Ibid.*, p. 14.

institutional in character,[8] thus attempting directly to attack various social problems connected with the laboring population; and from such agencies has arisen to a considerable extent, the interest in problems pertaining to the proletariat.

At the same time various non-religious agencies were rendering a great uplift service among the laboring people. There were the settlements, nurseries, welfare agencies, constituting vast propaganda of social service which without any religious creed attracted large numbers of the working-class group.

It has been said that the church having failed, outside agencies have arisen and today they are taking the place of the church; and reference is made to the Young Men's Christian Association, the Rescue Missions, the Salvation Army, and other philanthropic and relief agencies. There is a measure of truth in this statement.[9]

One of the chief phases of this modern peril (to the church) is our failure to make the church attractive to the multitudes.[10]

The church, then, because of competition was compelled to enter the field of social service. This involved an effort to orient itself in the problems of capital and labor that so largely affected the field.

A number of men who had either been laboring people themselves or who had had large experience with laborers entered the ministry. Such were Edward A. Steiner, Charles Rauschenbusch, Charles Stelzle. These men were fired with sympathy for the laboring population and, at the same time, filled with zeal for the teachings and ideals of the Church. Therefore, they endeavored to apply, and largely influenced others to apply, these teachings to industrial problems.

The foregoing were some of the conditions from which developed the "social service movement." Probably the first organization for

[8]Berkley Temple (Congregational), Morgan Memorial Church (Unitarian and Methodist), Ruggles Street Baptist Church and Bulfinch Place Church (Unitarian), of Boston; St. Bartholomew's Parish House (Protestant Episcopal), St. George's Church (Protestant Episcopal), Holy Communion Church (Protestant Episcopal), Church of the Land and Sea (Presbyterian), Spring Street Presbyterian Church, of New York City; First Congregational Church, of Jersey City; Baptist Temple, in Philadelphia; Good Samaritan Cathedral, in San Francisco. See Womer, *The Church and the Labor Conflict*, p. 75.

[9]Stelzle, *American Social and Religious Conditions*, p. 199.

[10]E. L. Earp, *The Social Engineer* (New York, Eaton & Plains), 1911.

"Social Christianity" in this country was that composed of a few clergymen of the Protestant Episcopal Church, who in 1887 organized the "Church Association for the Advancement of the Interests of Labor"; the second apparently being "The Brotherhood of the Kingdom," formed by the Baptists in 1893 and later broadly inter-denominationalized. The Presbyterians established a Department of Church and Labor in 1903.

The honor of making the first ringing declaration in a national convention belongs to the M.E. Church. Every General Conference since 1892 had been memorialized by some minor body pleading for action. In 1908 no less than thirteen annual conferences beside various preachers' meetings presented memorials. The bishops in a cautious way devoted a large part of their episcopal address to the subject. The Committee on the State of the Church presented a brave and outspoken report, culminating in a kind of Bill of Rights for labor, and ending in a splendid summons to all the militant forces of this church to do their part in the pressing duty of the hour.

Immediately after the M.E. General Conference, in December, 1908, the Federal Council of the Churches of Christ in America was organized at Philadelphia, representing and uniting thirty-three Protestant denominations. . . . . The Bill of Rights adopted by the Methodist Conference was presented with some changes and adopted without the slightest disposition to halt it at any point.

Nearly every great denominational convention since that time has felt the obligation to make a serious pronouncement on the social question.

One of the first results of the formation of the Federal Council of the Churches of Christ in America was the organization of a Commission on the Church and Social Service. This has co-ordinated the work of the various denominations in this field.[11]

Since 1908 nearly all the leading denominations have organized national social service commissions and a number of state, diocese or district commissions, the work of all these groups being the co-ordination of effort and the furtherance of the general program of social service in their several fields of jurisdiction. It may not be amiss at this point to state as briefly as possible just what the program and method of the Social Service movement really are. Perhaps this can be done best by a direct quotation—taken from one denominational leaflet, but representative of all.

[11] *The Church and Social Service*, pp. 19 and 20.

1. What is social service?

That form of effort for man's redemption which seeks to uplift and transform his community life. As such it is the social application of Christian principles, and a new name for that spirit of philanthropy and service which is as old as Christianity.

2. Why do you call it social service?

Because it deals with man as a social being in his social relations and with social causes and conditions: because it demands social and collective action, and seeks not only to save men but to embody their Christian life in social institutions.

. . . . . .

4. What is the fundamental idea of social service?

The idea of the Kingdom of God, which in the Christian conception of things may mean much more than a human society on earth, but can never mean anything less.

. . . . . .

7. What are the chief items in the social service program?

The relief of need and distress, the prevention of poverty and crime, the provision for all of the conditions of a clean, healthy, moral, and spiritual life, the creation of a social atmosphere which shall induce a right course of conduct, the adjustment of men's relations in justice and brotherhood.

. . . . . .

9. What are the methods of social service?

It seeks to relieve distress and need in such ways as to help men most effectually; it also seeks to discover the causes and conditions of poverty, sickness, crime and misery, and then to remove bad causes and conditions and create good causes and conditions; it believes that the church, the family, the school, the state are all means and agencies through which these ends may be sought.

. . . . . .

13. What can a church do in behalf of social betterment?

It can have one or more classes engaged in social-service study: it can have committees studying the various agencies of social uplift in the community: it can have a positive and constructive program and can organize their efforts for effective work.

14. Name several immediate and practical things that can be done.

Secure for every worker one day's rest in seven; have a censorship committee of all moving-picture and other shows; equip a playground within half a mile of every home in the city; make efficient the agencies

seeking to suppress gambling, the social evil, alcohol, and all habit-forming drugs; see that there is a good child-labor law and that it is enforced.

. . . . . .

16. What is the ultimate purpose of social service?

It seeks to create such a social order in the world as shall realize the Christian ideal of human society, to give each soul a true inheritance in life to develop a perfect life in a perfect society, and to make Jesus Christ a fact in the universal life of the world.[12]

It may be observed from the foregoing catechism that one of the elements of the program of this social service movement is *study of the field and problems of social service.* It is this aspect of the movement that shall engage our attention in general, and in particular it is the treatment of the problem of capital and labor in such social study that shall receive our special interest.

[12]American Baptist Publication Society, *A Social Service Catechism.* Published for Social Service Commission of the Northern Baptist Convention, Bull. No. 1.

CHAPTER II

OFFICIAL ATTITUDE OF CHURCHES TOWARD THE PROBLEM OF CAPITAL AND LABOR

Introduction.—As has been pointed out in the general introduction the churches have recognized in recent years that it is necessary for them, if they are to maintain any true leadership in the field of social morality, to take an active part in momentous moral and social problems that confront modern society. Especially have the questions of capital and labor seemed to demand the deepest consideration of "the church."[1] First it was incumbent upon her to define an attitude in regard to these problems. With this done, she could formulate and attempt to promulgate, in sermons and in courses of instruction, a body of teachings concerning them.

Beginning with 1908, therefore, church councils and conventions frequently gave expression to their attitude toward those industrial problems that to a certain extent had caused division in society. Before we undertake to study the teachings regarding capital and labor in church study classes, it will be well to examine the official expressions of the churches with reference to this matter, for the type and method of instruction will certainly be largely determined by the attitude of the teaching body. Such examination will be attempted in the following section.

A. SERIOUSNESS OF PRESENT INDUSTRIAL AND SOCIAL CONDITIONS AS VIEWED BY THE CHURCHES

I. CAPITAL

The expressed official attitude of "the church"[1] toward "capital" will be seen as somewhat critical. We shall find this reaction rather characteristic throughout the discussion of the church's treatment of the industrial problem.

The Methodist Episcopal Board of Bishops in 1912 registered a protest against organized capital in the following language:

[1]The term, "the church," is used to denote the principal branches of the Protestant church, thirty-one of which are affiliated under "The Federal Council of the Churches of Christ in America."

". . . . Organized capital stands indicted at the bar of public judgment for the gravest crimes against the common welfare. . . . ."[2]

The Federal Council of Churches, representing 31 Protestant denominations, in the same year also issued a strong statement against the capitalistic interests as follows:

That powerful interests have not ceased to take toll of our labor, to levy tribute on the people, to exercise a taxing power without authority, and that they are thereby continuing to amass the wealth of the nation in dangerous aggregations, there is common consent.[3]

The Commission on Social Service of the American Christian Convention says:

When the great merchant princes of our time become millionaires, and a pitifully small wage is paid to the girls that work in their emporiums, do you think religion should have anything to say to the princes of finance?[4]

The *Social Service Message* of the Men and Religion Forward Movement says:

The most fundamental form of social service is to put a stop to unearned profits.[5]

The Northern Baptist Social Service Commission protests against monopoly, saying:

The resources of the earth, being the heritage of the people, should not be monopolized by the few to the disadvantage of the many; . . . . benefit enjoyed should hold direct relation to service rendered.[6]

The statement already quoted by the Federal Council of Churches of Christ in America is a fairly good representation of the attitude of the particular denominations towards capital.

2. SOCIAL CLASSES AND LABORERS

a) *Social Classes.*—There is general recognition that conflicting social classes exist. "Of course it is class-conscious labor which is joining the issue with capital," says *Home Mission Methods of the*

[2]H. F. Ward, *Social Service Year Book* (New York American Missionary Movement, 1916), p. 221.

[3]*Ibid.*, 223.

[4]Commission on Social Service, American Christian Convention, *Year Book*, 1914, p. 210.

[5]Ward, *op. cit.*, p. 215. [6]Ward, *op. cit.*, p. 216.

Presbyterian Church North, "and precipitating the present acute industrial conditions." And again the same official organ says: "It is manifestly impossible for the church or any other official organ to overlook the fact that classes exist."

The Indiana Baptist Convention, 1910, issued the following statement:

> Between the working classes and the predatory classes there is a constant conflict of interest and effort. . . . . Between the workers and the exploiters, as economic classes into which society as a whole is divided, the conflict of interest and effort is fundamental, world-wide, and constant.[7]

The Federal Council of Churches sees it as a part of the natural order that working men should organize for social and industrial betterment.

b) *Demands of Workingmen for Rights.*—There is general sympathy expressed with the workingmen in their demand for more rights. The "Social Service Message" of the "Men and Religion Forward Movement" emphasizes the fact that in a righteous economic order all who work with hand and brain should have the full reward of their work.[8] The Northern Baptist Convention, 1914, finds that "The hunger for social justice lies at the bottom of the unrest of our time,"[9] and the Congregational National Council, 1915, declares the "industrial unrest throughout the world is an expression of the demand of the workers for a voice in determining the conditions that so largely affect their lives."[10] The Protestant-Episcopal Church in 1915 declared that business must be conducted for the common good, "if need be, under the effective direction of the rank and file,"[11] and the Congregational National Council, 1915, also voices this sentiment.[12]

3. THE ECONOMIC ORDER

a) *General.*—It is generally recognized in official church utterances that a fundamental change in the economic order is imminent. As it now is, the economic order is thoroughly unsatisfactory. So the Federal Council of Churches of Christ in America in 1908 recognizes that "there are many phases of present industrial conditions

[7] Ward, *op. cit.*, p. 234.
[8] *Ibid.*, p. 215.
[9] *Ibid.*, p. 231.
[10] *Ibid.*, p. 203.
[11] *Ibid.*, p. 225.
[12] *Ibid.*, p. 203.

that cry aloud for immediate remedy."[13] And adds that "multitudes are deprived by what are called economic laws of that opportunity to which every man has a right." An official organ of the Episcopal Church, *Social Service and the Episcopal Church,* believes that "the fundamental issue is not social amelioration, but social reconstruction."[14] The Northern Baptist Convention, 1913, views with alarm the condition of affairs in the industrial world,[15] and the General Assembly of the United Presbyterian Church, 1913, states that "the problems of capital and labor have become in a certain sense the paramount concern of the nations of the world."[16] The Five Years' Meeting of Friends, 1911, finds the warfare of capital and labor back of all the problems of the modern world,[17] and the *Report of the Social Service Commission,* Protestant Episcopal Diocese of Chicago, 1909, claims that "Our modern competitive industrial system results in conditions which are essentially un-Christian and unjust to the men that produce the wealth,[18] while the Presbyterian Church, in an official publication, *What the Presbyterian Church Believes about Social Problems,*[19] gives the problem of capital and labor as one of the four great secular questions of the day.

b) *Urgent Need of Change.*—In the face of such conditions as have been recognized, it is natural that there should be expression of an urgent need for change. So the Protestant Episcopal General Convention, 1913, declares that "A growing number of Christian men and women see that conditions, social and industrial, which obtain today, are not compatible with the realization of the Kingdom of God."[20]

The General Assembly of the United Presbyterian Church, 1913, believes that "complacency can exist only in the hearts of those who are ignorant of the inequalities and injustice of our present social order."[21] The Five Year Meeting of Friends, 1911, says:

> In order to preserve the Christian civilization which our fathers built by their sacrifice, and in order to carry it forward to fuller perfection, we

[13] *The Church and Modern Industry* (Federal Council of Churches of Christ in America, 1908), p. 10.

[14] Ward, *op. cit.,* p. 215.

[15] *Ibid.,* p. 207.

[16] *Ibid.,* p. 209.

[17] *Ibid.,* p. 211.

[18] *Ibid.,* p. 237.

[19] P. 4 (Presbyterian Board of Publication, 1911.)

[20] Ward, *op. cit.,* p. 213.

[21] *Ibid.,* p. 213.

must work out an order of industry and commerce which shall be at least an approximate expression of the fact that all men are a great family with one Father.[22]

The Federal Council of Churches, 1908, with the following drastic description of present conditions, calls for a radical change:

There are many phases of the present industrial conditions in the United States which cry aloud for immediate remedy . . . . multitudes are deprived by what are called economic laws of that opportunity to which every man has a right. When automatic movements cause injustice and disaster, the autonomy should be destroyed. That to these impersonal causes were added the cruelties of greed, the heartlessness of ambition and the cold indifference of corporate selfishness, every friend of his fellow men must with grief and shame admit. The unemployed are an "army." The "accidents" of factories and railroads crowd our institutions and tenements with widows and orphans. The stress of reckless competition which loads manhood with oppressive burdens, bears upon the frail strength of womanhood, and turns sunny childhood into drudgery, dwarfs our stature, saps our vitality, crowds our prisons, vitiates our virtue and darkens our old age. The "homes" of the wage-earners in our great centers are an indictment of our civilization. The meagre income which is easily reckoned sufficient by the fortunate who are not forced to live upon it is without warrant or reason.[23]

The foregoing citations indicate that the expressed official attitude of the churches toward the problem of capital and labor is dynamic and sympathetic with labor. There is general recognition that society is far away from the goal of a Christian civilization, and that there is needed a great cultural work by and for both individuals and groups. Truly a rich field for any agency like the church to scatter the civilizing influence of knowledge, social sympathy, and comprehension! The call to the churches to perform this work is given attention in the following section.

B. THE CHALLENGE TO THE CHURCHES

1. *General.*—In the semi-civilization so darkly depicted by the official utterances of the church, her official representative bodies recognize a great opportunity for service.

2. *The Challenge.*

a) *Opportunity of the Churches.*—The Federal Council of Churches, 1912, sees "the masses of the people divided among them-

[22] *Op. cit.*, p. 211. [23] *Ibid.*, p. 206.

selves, and the movement of social crisis giving the church the sovereign opportunity of all her history to establish peace with the administering hand of justice.[24] The same council reminds the church that it has an unrealized power which, if rightly used, could solve the problems of society; and again it urges faith that the gospel professed by the churches of Christ in America may be equal to the task.

b) *Duty of the Churches.*—The Protestant Episcopal General Council, 1913, believes that "it is patent that the time has come when the church must face this issue; if she is to stand as a church of humanity she can no longer afford to ignore the demand or the challenge of the wage-earners.[25]

The United Presbyterian Brotherhood, 1912, declares that if the church has the spirit of Christ it cannot rest content so long as oppression and injustice reign in the economic world.[26] The Reformed Church in the United States believes that the church has a vital interest in the social relations of men and owes a duty in the solution of every social problem.[27] The Men and Religion Forward Movement finds that "the duty of creating a righteous economic order is upon us all."[28] The Federal Council of Churches, 1912, believes the time has come when the church must earnestly and sympathetically make the problems of the workers and the people its problems.[29] The Joint Commission on Social Service for the Protestant Episcopal Church, 1913, resolves that the "Convention should go on record as favoring a general recognition of the church's duty with reference to the cause of injustice."[30]

It is thus plainly shown that the churches recognize the serious problems of industry, and recognize that they, as society's organization for maintaining and furthering high and sincere social morality and justice, are in duty bound to attack this problem with all the power they can employ. The next question, however, that presents itself is: how, and in what manner, is the church to attack these great industrial problems?

c) *General Function of Churches in the Situation.*—The church must "inspire the consciousness of individuals," the Congregational National Council affirms. It must "concern itself more and more in

[24]Ward, *op. cit.*, p. 223.
[25]*Ibid.*, p. 213.
[26]*Ibid.*, p. 213.
[27]*Ibid.*, p. 211.
[28]*Ibid.*, p. 224.
[29]*Ibid.*, p. 224.
[30]*Ibid.*, p. 208.

setting forth the facts in regard to social wrongs." (General Assembly, United Presbyterian Church, 1913.) It must make the social order the outward and material expression of a moral and spiritual principle. (Federal Council of Churches, 1912.)

In other words, the method of the church in seeking to remove the social wrongs described and to bring in a better civilization is educating the intelligence and sympathy of men to form a co-operative instead of the more or less predatory society as it now exists. Therefore the church recognizes as pre-eminent the need for study of social conditions, relationships, and principles. The recognition of this need is discussed in the following section.

C. THE CHURCH'S NEED FOR STUDY OF SOCIAL AND INDUSTRIAL CONDITIONS

1. GENERAL NEED OF STUDY

a) *General.*—The consciousness has come over the church that vague ideas of the old-fashioned—and still valid—principles of individual morality, such as thrift, patience, temperance, love of one's "next" are not a sufficient equipment for the citizen of the modern industrial and commercial capitalistic society. The Commission on the Church and Social Service, Federal Council of Churches, in one of its publications, a pamphlet on social studies, says:

> The churches have long confessed their obligation to instruct the people in individual needs and duties. They have also given much attention to the instruction of men in their relations and obligations to God. But the churches have thus far not given a proportionate amount of attention to the relations and obligations of men to one another. . . . . The church that would fulfil its whole mission must therefore interpret the meaning of social relations, instruct the people in their social duties, and give the young an adequate ethical equipment for social living.
>
> The church should teach men how to apply religion to all life—personal, social, and industrial.

Also:

The Commission on the Church and Social Service further states: "The most important work of the immediate future is the education of the people of our churches" (in social problems and needs).[81] The Methodist Brotherhood says: "We cannot emphasize education too

[81]The *Report of the Commission of the Church and Social Service* to the Federal Council of Churches of Christ in America, 1912, p. 10.

much."[32] *The Social Service Year Book* (1916) of the Churches says: "Without the more fundamental work of education, no lasting result can be achieved" (p. 145); and another pamphlet published by the Federal Council, *Training in Citizenship for the Kingdom,* says, "Men must be organized for study."

b) *Social Intelligence Necessary.*—In a pamphlet published by the American Baptist Publishing Society, entitled *A Social Program for a Social Church,* p. 4, it is said, "All permanent interest and effective work in social service must be based upon clear knowledge of the facts." The American Unitarian Association affirms that "enthusiasm does not go far in solving social problems. . . . . leaders, both ministers and laymen, must be trained in principles and methods."[33] The same body admits the churches' efforts to improve the social and industrial situation have so far had little effect because there was an insufficiency of accurate information and knowledge of social principles (p. 56). The Methodist Federation of Social Service says, "The great task of the social service movement is still the work of education."[34] The Methodist Church, in a pamphlet entitled *Social Service for Young People,* says, "Service to be successful must be intelligent. To be intelligent it must be based upon knowledge of accepted principles." Study classes and reading courses are urged. A Northern Baptist Convention announcement says: "We have learned that things have causes, and we do not know anything till we know its causes and results. Social evils have social causes and require social remedies.[35] It is thus seen that the church recognizes the need of social study to form social intelligence. There is also a need of study to fulfil Christian and moral obligations.

c) *Need of Study to Fulfil Christian and Moral Duties.*—"The primal duty of the church in social service is to awaken the consciences of the members to the present situation." (*Studying for Service,* pamphlet issued by the Methodist Book Concern.) "We must teach men what to do in order to get their family life, their

[32] *The Brotherhood and Social Service,* pamphlet issued by Methodist Brotherhood.

[33] *Nineteenth Anniversary of the American Unitarian Association,* p. 54.

[34] Pamphlet, *Suggestions for Individual Service,* Methodist Federation of Social Service.

[35] Ward, *op. cit.,* p. 143.

community, their business, their politics, their industry on a Christian basis." (Batten, *Training in Citizenship for the Kingdom,* p. 7.)

d) Special Need for the Study of Industrial Questions.—The Federal Council recommends especially that "the study of existing conditions in the industrial world . . . . be more definitely enforced as an immediate Christian duty."[36] The Unitarian Commission recommends that the church pay particular attention in study classes to different phases of the industrial situation.[37] The Northern Baptists emphasize the need to prepare people for life in the industrial order. The Secretary of the Social Service Commission, Northern Baptist Convention, says that the church must teach men how to be in right relations with each other in the mill, the factory, the city, etc.[38] The *Report of the Brotherhood Council* of the Baptist Church, 1915, emphasizes need of social study courses on the industrial order.[39] The same is recommended by the Commission on Social Service of the Congregational Church, 1913.[40]

It is thus apparent that one of the most important methods recognized by these agencies of the church for performing its duties relative to the betterment of industrial conditions and social relations is the study of the problems of capital, labor and industry in classes and other church bodies. The practical result of the recognition of serious social ills and problems and the acceptance of its duty by the Church is the inauguration and maintenance of social study courses where a high social intelligence and keen and comprehensive moral sense may be inculcated. Upon such high social intelligence, such quickened and widened moral and social consciousness depends, in the view of at least the social service bodies of the church, an efficient society, Christ-like in its spirit.

2. WHO SHALL STUDY?

There remains to be settled, however, the question as to what groups shall study these matters. The Protestant Episcopal General Convention calls upon "every communicant, clerical and lay, seriously to take part and to study the complex conditions under

[36] *The Church and Modern Industry,* pamphlet, p. 19.

[37] *The Report of the Unitarian Commission,* pamphlet, p. 6.

[38] Batten, *Training in Citizenship,* p. 9.

[39] *Report of Brotherhood Council,* 1915.

[40] *Report of Commission on Social Service,* Congregational Church, 1913.

which we are called upon to live."[41] The report of the Unitarian Commission advises adapted study classes for "children and older members of the congregation."[42]

The Methodist Episcopal Church regards the Sunday school as the most important agency for social study.[43] The Joint Commission on Social Service of the Protestant Episcopal Church[44] has a similar view. The Congregational Church recommends social study for all young people,[45] and the Northern Baptist Convention recommends one or more classes in social study in every church.[46]

3. DIRECT RECOMMENDATIONS TO CHURCH TO INTRODUCE SOCIAL STUDY

The General Assembly of the Presbyterian Church urges "all the members of our church to give serious study to social problems."[47]

The Northern Baptist Convention recommends that every church have a comprehensive program of social education,[48] and the Social Service Commission of the same body makes a similar recommendation.[49]

D. SUMMARY

The foregoing, it is believed, has served to show, (1) the realization by many leaders in the churches that there exist critical and important social problems; (2) that one of the most important of these problems is that of capital and labor; (3) that in the task of raising and advancing our society in civilization the church must, if she continue to live, perform an important part; (4) that the advancement of civilization and the solution of social problems depend

[41]Ward, *op. cit.*, 214.

[42]*The Report of the Unitarian Commission* (Boston American Unitarian Association), p. 5.

[43]Ward, *op. cit.*, 150.

[44]*Social Service in the Episcopal Church*, 1914.

[45]*A Program of Religious Instruction in the Social Church*, Commission on Moral and Religious Education, National Council of Congregational Churches, 1915, p. 16.

[46]*A Five Years' Program*, adopted by the Northern Baptist Convention, Los Angeles, Cal., May 24, 1915.

[47]*What the Church Believes About Social Problems*, issued by Presbyterian General Assembly, p. 13.

[48]Ward, *op. cit.*, p. 142.

[49]*Report of the Social Service Commission*, Northern Baptist Convention, 1915, p. 6.

in large measure upon the social intelligence and consciousness of the mass of the people; (5) that the church has a very large task of social education which she should perform by conducting suitable social study classes in the Sunday schools and in other church bodies and societies adapted to such study; (6) that serious attention should be devoted in these study classes to the problem of capital and labor.

To be sure, it may be objected that the utterances quoted represent but a small element of the church. The larger part of the rank and file may never have heard of these resolutions adopted in conventions. The fact, however, that they are the official, deliberative utterances of the most important organs and representatives of the church gives them weight. They are presented, not as an indication of a movement of the rank and file, but as deliberate expression on the part of the church leaders of a movement in which they have announced themselves ready to engage actively.

CHAPTER III

GENERAL DESCRIPTION OF EXISTING SOCIAL STUDY COURSES

Most denominations have made beginnings in social study, but as the work is new and of a nature considerably different from any attempted previously, the progress has not been very rapid (although perhaps as marked as it is reasonable to expect). There follows a brief description of such courses as are already in use.[1] The treatment of the problem of capital and labor in these courses will be considered in a detailed way in a later section.

A. "THE GOSPEL OF THE KINGDOM" (NOW CALLED "STUDIES IN SOCIAL PROGRESS")[2]

This is a monthly publication issued by the American Institute of Social Service, New York. It contains for each Sunday a lesson on some social subject, including Bible references, and a discussion of a social problem involved; also numerous contributions from various authorities on different phases of social phenomena. The publication was begun in 1908 and has continued until the present time (under the new name since 1917). The following subjects, directly or indirectly bearing upon capital and labor, are some of those treated: Child labor, women in industry, the organization of labor, socialism, immigration, labor conditions, the humble and the kingdom, reduction of the hours of labor, a release from employment one day in seven, a living wage, poverty, wealth, eugenics, etc. In addition, practically all other social problems have been given more or less attention in this series. Housing, the race problem, crime, intemperance, marriage, politics, social evil, tuberculosis, defectives, unemployment, marriage and divorce, peace, all have been discussed. The former editor of this series, the late Dr. Josiah Strong, was a man of recognized standing in the sociological world (as is also the present editor, Rudolph M. Binder, Ph.D.).

[1] See also Appendix.

[2] Publication discontinued.

These studies are used quite extensively by churches and Sunday schools, reaching in round numbers about 5,000 subscribers. (Letter received from the publishers by author of this thesis.) In addition many back numbers are distributed to classes.

B. "SOCIAL STUDIES FOR ADULT CLASSES AND BROTHERHOODS"[8]

This folder, issued by the Commission on Religious and Moral Education of the Northern Baptist Convention, gives lists of texts for use in social study, the outlines of courses to be developed from these texts, and suggestions for the conduct of the courses. The courses outlined are as follows:

1. *The Social Ethics of the Old Testament.* (For Brotherhoods, Adult Classes, and Social Study Groups.)

2. *The Social Ideals of Christ.* (For Adult Classes, Young People, and Brotherhoods.) Subjects: "The Kingdom of God;" origin of the idea; its meaning; Jesus' social and ethical teaching on the kingdom, sin, righteousness, goodness, service, wealth, brotherhood, wages, family, the church and state reform, progress, etc.

3. *The Social Awakening.* (For Adult Classes, Social Study Classes, etc.) A careful study of the new social awakening.

4. *The Principles of Social Service.* (For Adult Classes, Brotherhoods, and Social Study Groups.)

5. *Social Institutions.* (For Adult Classes, Men's Classes, Social Study Classes, etc.) Institutions studied: the family, eugenics, the church, the state, duties of citizens, the city, the school, successses and failure, character-training, moral instruction, the labor union, the fraternal society, social and voluntary organizations.

6. *Social Duties.* (For Young People, Social Study Classes, Men's Classes, etc.)

Method: Explanation of social duties, awakening of moral judgments, consideration of right and adjustment of social relations.

7. *Social Problems.* (For Adult Classes, Men's Classes, Social Study Classes, etc.). Problems to be studied at first hand include specifically impurity, intemperance, child labor, immigration, the city, concentration of wealth, etc.

8. *Social Activity.* (For Young People, Men's Classes, Social Study Classes.) "The aim in this course is to awaken an interest in

[8]Can be obtained from Baptist Department, Social Service and Brotherhood. American Baptist Publishing Society, 1701–1703 Chestnut Street, Philadelphia.

objects and causes beyond self; to direct activity, study community needs, etc."

Topics relating to the problems of capital and labor are included in the outlines of several of the courses. "Social Ideals of Christ" mentions wealth, brotherhood and wages; the texts suggested are: Mathews, *The Social Gospel* and *The Social Teaching of Jesus;* Stead, *The Kingdom of God,* Part III, and Henderson, *Social Duties from a Christian Point of View.*

"The Principles of Social Service" discusses among other themes "Social Service and Industry." No published reference texts are given.

"Social Institutions" includes a study of the labor union, meaning of labor and the history of labor organizations, giving the following references: certain volumes of the "Social Service Series;" Thompson, *The Divine Order of Human Society;* Westcott, *Social Aspects of Christianity;* Batten, *The Christian State;* Devine, *The Family and Social Work;* Sears, *The Redemption of the City;* Earp, *Social Aspects of Religious Institutions.*

The course on Social Duties considers, among other topics, "just and unjust relations between workers and employers," recommending as a further discussion of the topic Henderson's *Social Duties from the Christian Point of View.*

Course 7 on "Social Problems" includes "Women's Labor," "Monopoly," "Concentration of Wealth," "Poverty," "The Rest Day," "Socialism," and "Industrial Peace." References given are: Volumes of "Social Service Series,"[4] Strong's *Gospel of the Kingdom,* Ellwood's *Sociology and Modern Social Problems,* and Stelzle, *American Moral and Social Conditions.*

The manner in which industrial problems are presented in the aforementioned texts will be described in the following section on "Methods of Treatment." Most of them being written from the evangelical point of view are considered under "Religious or Evangelical Treatment"; but Henderson's *Social Duties from a Christian Point of View,* together with the volumes from the "Social Service Series" are discussed in the section entitled "Treatment from the Standpoint of Applied Sociology and Social Legislation."

[4]See page 47 for discussion of these pamphlets issued by the Northern Baptist Convention.

C. "FRIENDS' FIRST-DAY SCHOOL GRADED LESSONS"[5]

These are a series of brief booklets treating current social problems, such as the family, aspects of law and morality, the labor problem, immigration, wages, race problem, marriage and divorce, taxation, the care of the poor, public education, public health and safety, the drink question, etc. Somewhat like the "Gospel of the Kingdom Series," they give references to the scripture and a brief discussion of the subject.

D. SOCIAL SERVICE PAMPHLETS ISSUED BY THE SOCIAL SERVICE COMMISSION OF THE NORTHERN BAPTIST CONVENTION[6]

This is a series of neatly bound pamphlets varying from 20 to 100 pages, each dealing with some social problem. The general groups treated are: 1. The church and the family; 2. The church and wealth and industry. Under the latter subject the following pamphlets have been issued: C. R. Henderson, *A Reasonable Social Policy for Christian People;* C. R. Henderson, *Workingmen's Insurance;* Charles Stelzle, *The Church and the Labor Movement;* Mary Lathrop Goss, *Welfare Work by Corporations;* Owen R. Lovejoy, *Child Labor;* O. C. Horseman, *One Day Rest in Seven;* Scott Nearing, *Women in American Industry;* Prof. C. S. Gardner, *The Accumulation of Wealth.*

Other main groups are: 3. The community and the church; 4. The church and politics, and 5. The church and social waste. The series is used in social study classes, but more extensively as small reference books for church workers.

E. UNITARIAN SOCIAL SERVICE SERIES[7]

This group is a series of pamphlets similar to those issued by the Social Service Commission of the Northern Baptist Convention. Up to 1917 there had been published about 35 neatly bound pamphlets, averaging from 50 to 125 pages each, and written by authors of recognized standing. A communication from the American Unitarian Association states that they are used in churches quite consider-

[5]Published by Friends' General Conference, Central Bureau, 150 North 15th St., Philadelphia, Pa.

[6]Published by American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa.

[7]Published by American Unitarian Association, 25 Beacon St., Boston, Mass.

ably, although the exact number of classes is not known. The industrial problems dealt with are: *A Remedy for Industrial Warfare,* by Charles W. Eliot; *Some Unsettled Questions about Child Labor,* Owen R. Lovejoy; *The Democracy of the Kingdom,* Rt. Rev. Charles D. Williams, D.D.; *A Practical Platform for Social Progress,* Charles F. Dole.

F. POVERTY AND WEALTH, BY HARRY F. WARD. (1916)

Poverty and Wealth is a popular text, treating in a clear sane way the following subjects: Destitution and its relief, disease, destitution and poverty, moral causes of poverty, the question of low incomes, luxury, unjust wealth, the effects of poverty, lessening poverty by increasing efficiency, the attack on poverty by remedial measures, the question of distribution, the control of natural resources. There is given a good bibliography. The book is small and compact (132 pages), but is full of information. Each topic is taken up as a lesson, with scripture references and questions. This text has been endorsed by conferences of the Methodist church and its use is being rapidly extended, although it is not known how many classes are using it.

G. CHRISTIANIZING COMMUNITY LIFE, H. F. WARD AND R. H. EDWARDS

A recent social study text, successful particularly in Y. M. C. A. classes, is that of H. F. Ward and R. H. Edwards, entitled *Christianizing Community Life* (Association Press, 1917). It follows an outline prepared by a sub-committee on college courses of the Sunday School Council of Evangelical Denominations, and Committee on Voluntary Study of the Council of North American Student Movements. The contents are as follows:

i. The World-Wide Community Task
ii. The Family at the Center
iii. The Child in the Midst
iv. Training for Full Efficiency
v. Restoring the Weak
vi. Protecting the Worker
vii. Industrial Democracy.
viii. Establishing Equal Justice
ix. Good Government
x. Overthrowing the Common Enemy
xi. Making the Church Christian
xii. The Commonwealth of God

Chapter vi, "Protecting the Worker," has these sub-divisions: Getting a Right Attitude toward the Worker, The Value of Life, The Workers Want a Chance at Life, A Rest Day Helps, Who Gets Too Much? (The latter question is left unanswered.) As the topics suggest, ethical considerations rather than the economics of the schools are emphasized. They are all treated in Dr. Ward's characteristic, sympathetic manner, and from the same point of view as other texts of his to be examined later in this paper (see pages 65 ff).

Chapter vii, "Industrial Democracy," includes the following topics: Wanted: More than a Full Dinner-pail, and Recognition of Human Values. It suggests the extension of industrial control to all the workers; the strong should be the ministers, and the workers the owners. On the basis of the text Isaiah 65: 17, "They shall not build and another inhabit," the question is asked, Can such a social order involve anything less than that the workers shall also be owners? Obviously, labor organizations are favored.

H. THE INTERNATIONAL SUNDAY SCHOOL LESSONS. GRADED SERIES. SENIOR COURSE

These are outlines of courses issued for the Sunday school by the International Lesson Committee. The series was first published August 4, 1915. Each denomination generally supplies its own text on the outlines, since the latter give only the subjects to be treated and the scripture references. The following subjects are included in the series (1) The Family (5 lessons); (2) The Community (6 lessons); (3) The State (6 lessons); (4) The Church (6 lessons); (5) The Industrial Order (12 lessons); (6) Bible Spokesmen of the Kingdom of God (12 lessons).

The fifth group comprises certain sub-divisions: Work a Law of Life; Work as a Social Service; The Specialization of Work; Socialized Industry; The Return for Labor; The Right Use of Money; Ownership, Partnership in Industry; A Worthy Task; Relating One's Self to the Industrial Order, Improving Industrial Conditions; Christ and the Industrial Order.

Following the outline of this series two texts have lately been written, both entitled *The Bible and Social Living,* one being published by the Methodist Book Concern, the other by the Baptist Publication Society. These will be more fully described on later pages.

A similar outline is now (1918) about ready for adult classes.

As has probably been observed in the preceding descriptions, other social subjects have considerably more treatment than the problem of Capital and Labor. There seems to have been some tendency to avoid as far as possible this knotty problem, and to devote more attention to matters that might arouse less difference of opinion. In view of the importance given to it in the official utterances of the churches, however, it has inevitably received some attention in the studies just described, in fact sufficient to reveal a method of treatment.

All of the studies and texts therein used have been carefully examined by the writer, wherever the subject of capital and labor, or subjects closely related, were treated.

NOTE

The Joint Commission on Social Service of the Protestant Episcopal Church has projected the following series, although as yet only part of the list has been published:

What is Social Service?

I. SOCIAL STUDY OF THE BIBLE

The Social Teaching of the Prophets
Social Legislation in the Old Testament
The Relation of Church and State in the Old Testament
The Social Significance of the Gospels
The Social Significance of the Other New Testament Writings

II. SOCIAL STUDY OF CHURCH HISTORY

Social Aspects of Church History: The Early Period
Social Aspects of Church History: The Medieval Period
Social Aspects of Church History: Since the Reformation

III. THE MODERN SOCIAL PROBLEM

The Twofold Nature of the Modern Social Problem: A Problem of Ultimate Reconstruction and a Problem of Immediate Amelioration
The Industrial or Urban Community: Concentration of Population; Housing
The Problem of Labor: Wages
The Problem of Labor: Hours and Conditions
The Problem of Labor: Unemployment
Industrial Solutions: Trade Unionism
Industrial Solutions: Socialism
Industrial Solutions: Syndicalism

Industrial Solutions: The Co-operative Movement; Co-partnership and Profit Sharing; Scientific Management
Industrial Disputes: Strikes, Lockouts, etc.
The Problem of the Agricultural or Rural Community: Segregation of Population
The Church's Relation to Better Farming: "No flourishing Church on impoverished soil."
The Church's Relation to the Improvement of Rural Living Conditions, Recreation, and Education
The Problem of the Suburban Community
The Problem of Immigration
The Problem of Recreation
The Problem of Social Waste
Social Legislation

IV. METHODS OF SERVICE

Social Agencies
How the Episcopal Church Works in the Social Field
The Three Principles of Social Action by the Parish
Education for Service

CHAPTER IV

METHODS OF TREATING THE PROBLEM OF CAPITAL AND LABOR

A. INTRODUCTION

The method of treating the problem of capital and labor in the foregoing courses will be provisionally classified in three groups, as follows:[1]

1. *Religious or Evangelical Treatment.* This stresses the religious point of view, and is found to a considerable extent in the texts recommended for adult classes in Folder No. 3 of the Committee on Religious and Moral Education of the Northern Baptist Convention, including the following:

Mathews, *The Social Gospel*
Mathews, *The Social Teaching of Jesus*
Rauschenbusch, *Christianity and the Social Crisis*
Batten, *The Social Task of Christianity*
Batten, *The Christian State*
Peabody, *Jesus Christ and the Social Question*
Strong, *The Next Great Awakening*
Gladden, *The Church and Modern Society*
Thompson, *The Divine Order of Human Society*
Williams, *Democracy and the Kingdom*

2. *Treatment from the Standpoint of Applied Sociology or of Social Legislation.* This does not stress the religious point of view, but rather presents the problem as a plain statement of conditions and a discussion of sociological and legislative programs for improvement. The following texts are representative:

Henderson, *Social Duties from a Christian Point of View*
Ward, *Social Creed of the Churches*
Ellwood, *Sociology and Modern Social Problems*
(In Social Studies recommended by the Northern Baptist Convention.)
Social Service Pamphlets issued by the Social Service Commission of the Northern Baptist Convention.

[1]It is not claimed that the texts put into one group do not employ more or less the methods of texts classified in another group. The classification is based on *predominating tendencies* of treatment.

Unitarian Social Service Series
Friends' First Day School Graded Lessons

3. *Treatment Essaying a Combination of the First Two Methods.* Here we find scriptural lessons used as a basis, and, although the religious point of view is emphasized, there is a distinct attempt to fuse with it present day sociological data and programs. This method is illustrated by:

Ward, H. F.: *Poverty and Wealth.*
"The Gospel of the Kingdom and Studies in Social Progress."
"The Bible and Social Living" texts (both Methodist and Baptist).

In the pages to follow, each of these groups will be more fully described, an attempt will be made to justify the grouping used, and the treatment given the problem of capital and labor in each group will be outlined and discussed.

B. RELIGIOUS OR EVANGELICAL TREATMENT

1. INTRODUCTION

The books illustrative of this treatment are all written from the standpoint of the church, and assume that Christianity is the one saving power of society. It is the application of Christian principles to present conditions and problems that is seen as the adequate method of meeting the same. The problem of Capital and Labor is not given special, extended, and systematic treatment, but wherever considered it appears as a problem of moral and spiritual issues. Our discussion of this treatment is divided into two parts—"Description in Social Study Texts of Present Conditions" and "Teaching in Social Study Courses regarding these Conditions." Of course the subject is taken up in various orders in the different texts, but the data have been gathered from all and arranged in the above order for the purpose of analysis.

2. DESCRIPTION OF PRESENT CONDITIONS IN TEXTS

Considerable attention is given to the presentation of the facts of social loss and distress in present society. These descriptions awaken the lively sympathy and oftentimes the indignation of the student because such conditions exist. Since a careful review is manifestly impossible in this thesis, there will be noted in the following sections representative statements concerning some of the more important conditions.

a) Poverty

There is abundance for all in this country (*Christianity and the Social Crisis,* p. 214; *Church and Modern Life,* p. 141; *Our World,* p. 152), but in spite of this fact there exist appalling poverty and suffering among large classes of the population. In London the class in poverty is 30 per cent of the total (*Social Task of the Churches,* p. 41); 4,000,000 persons are dependent on public relief in the United States (*Christianity and Social Crisis*).

(1) Frequent references to low wages and long hours of workingmen and to child labor occur in these studies.

(2) Subjection of the Poor.—"If you are poor and rendering service, you must be modest, polite, humble, and even subservient in your demeanor. But if you are rich, perhaps idle and useless to society, you are above the rule of manners." (*Democracy of the Kingdom,* p. 9.) The entire industrial life is a reign of fear. (*Christianity and Social Crisis,* p. 295.)

(3) Contrasts between Wealth and Poverty.—The assertions that the poor are poor through their own fault are lies dressed up in truth. (*Christianity and Social Crisis,* p. 350.) Popular discontent is created because, with unprecedented increase of wealth, the poor are ground down to bare existence. (*Our World,* p. 152.) Division of classes causes dissatisfaction. (*Social Gospel,* p. 99.)

(4) Distress among Wage-earners.—Much attention is given to showing continued distress among wage-earners, but the three following extracts are typical:

> Men are discovering that society is poor and miserable and naked and destitute; they are discovering that many members of the race are growing up in conditions which practically make impossible a full and worthy and human life. They are finding that many persons are really disinherited by society, and have no real heritage in life; they are finding that, through the toils and sacrifices of the generation past, society has come into a vast heritage of achievement and resources; and yet, through neglect on the part of many or through fraud on the part of some, this great heritage has fallen into few hands and the great mass of people have no fair share of it.[2]
>
> . . . . . .
>
> The cries of millions of overworked, underfed, pale-faced men and women and children have entered into the ears of the Lord of Sabaoth.

[2] S. Z. Batten, *The Social Task of Christianity* (F. H. Revell Co., 1911), p. 35.

There ought not to be any poor people in this country. If it were a thoroughly Christian country, there would not be.[3]

. . . . . .

You remember William Dean Howells' dream of the fête champêtre, wherein society, arrayed in its best, was dancing upon the greensward spotted with red daisies. But upon closer scrutiny the greensward proved to be compacted of livid human faces, men and women and little children, and the red daisies were spots and gouts of human blood where the sharp heels of the careless dancers struck into the living flesh. That picture is not untrue to much of our fashionable society life.[4]

(5) Bitterness among the Poor.—There is space for but one extract, but several of these texts recognize the bitterness among the poor.

I have gone much among the people of the alleys and the slums, even the so-called anarchists and socialists; and I have found that frequently to them the men of the offices and the women of the mansions were not real human beings with the same red blood in their veins that flowed in their own, people who loved and hated and had children, but artificial beings, frankensteins, creatures of iron and steel, taskmasters, the instruments of their exploitation, or the idle appropriators and enjoyers of the fruits of their toil.[5]

(6) Evil Effects of Poverty.—Unemployment drives to drink, pauperism, lack of self-respect. (*Christianity and the Social Crisis*, p. 238.)

(7) Lack of Opportunity of Poor.—The texts recognize more or less the lack of opportunity among the poor. Some are socialistic, as the following:

A large proportion of the population in the prevailing state of society take part in the rivalry of life only under conditions which absolutely preclude them, whatever their natural merit or ability, from any real chance therein. They come into the world and find the best positions not only already filled, but practically occupied in perpetuity. For, under the great body of rights which wealth has inherited from feudalism, we, to all intents and purposes, allow the wealthy classes to retain control of these positions generation after generation, to the permanent exclusion of the rest of the people.[6]

[3] *Church and Modern Life*, p. 141.

[4] Williams, *The Democracy of the Kingdom.*

[5] *Ibid.*, p. 9.

[6] "Social Task of Christianity." Quoted from Kidd, *Social Evolution*, p. 35.

Discussion.—The foregoing brings out vividly one element in the religious method of treatment in the social study courses—the strong appeal to sympathy and a sense of justice, a statement of conditions so made as to arouse in any normal man the vivid sympathy and moral indignation that such conditions are allowed to exist. Instinctively one asks, "Whose fault is it?" realizing that, stronger than any nice reasoning and logic of the "classicists," is the insistent deep sense that something is wrong and ought to be righted.

b) Wealth

General inequality and dangers of too great concentration of wealth are the subject of the greater part of the description under this heading. Striking facts are presented in proof of the existing inequality.

(1) Distribution of Wealth.—Two per cent of the people in the United States own 60 per cent of the wealth, 33 per cent own 95 per cent of the wealth, and 65 per cent own 5 per cent of the wealth. (*The Living Wage a Religious Necessity*, p. 18.) Other similar facts are given.

(2) Complacency of Wealth.—One citation follows:

> I have gone much among the men and women of the offices and the avenues, and I have found that to them often the people of the slums and alleys were not real, human beings at all, made of the same human clay, with the same human feelings and passions in their hearts, the same motives and aspirations, to be measured and judged by the same standards; but they were only the hands that did the work, the tools of their industries and service, or the recipients of their charities, the mud-sills, sunk out of sight and out of mind, which supported the fabric of society in which they disported themselves pleasantly and carelessly.[7]

(3) Autocracy of Wealth.—The following passage will suffice to indicate the opinion concerning the autocracy of wealth expressed in one of the representative texts of the study courses:

> The simple facts of the case are that a few men, by the use of great skill and large capital, are getting control of the means of production and distribution and are fastening upon the necks of the people an industrial autocracy more irresponsible and tyrannical than the world has ever known.[8]

[7] *The Democracy of the Kingdom*, p. 7.

[8] *The Christian State*, p. 7. A similar view is expressed in *"Our World"* (p. 141), *"Christianity and the Social Crisis"* (p. 400.)

c) *Social Classes*

The existence of social classes is generally recognized.

(1) Recognition of Classes.—"We have our proprietary and expropriated classes, the owners and the owned." (*Democracy of the Kingdom*, p. 3.) "The existence of at least two distinct classes is inherent in the nature of capitalistic organization of industry." (*Christianity and the Social Crisis*, p. 219.) "In time we shall have three layers of population on the land." (*Christianity and the Social Crisis*, p. 225.) "More and more the industrial world finds itself occupied by two armed camps." (*Jesus Christ and the Social Question*, p. 269.)

(2) Description of Conditions.—Between capital and labor is a war (*Our World*, p. 124); the range of opportunity in industrial and social life is steadily narrowing for the great majority of men (*Christian State*, p. 230). The capitalistic system as it now is will lead to increasing estrangement between classes (*Our World*, p. 124).

Summary.—The social study courses of this group contend that at the present time, though there is a natural abundance for everyone, nevertheless a large proportion of the population is in constant misery, want, and suffering because of low wages, that the greater part of the wealth of the country is in the hands of a comparatively small class, and that there is much dissatisfaction and bitterness because of this unequal distribution of wealth. The conditions presented are so serious as to call for the most careful and sincere thought. No one dare remain indifferent in the face of facts such as have been presented. We might expect that with the description of such serious conditions there would be given the most careful analysis of the causes and reasons for this distress and economic inequality. We might expect that these problems which are at least in part economic would receive a treatment that would include whatever insight the science of economics is able to give. We shall therefore next consider the teachings in these texts in regard to the conditions so vividly presented, examining first their economic treatment.

3. TEACHINGS IN EVANGELICAL GROUP OF SOCIAL STUDY IN REGARD TO CONDITIONS PRESENTED

a) *Economic Treatment*

(1) Although we might have expected, after the description of appalling industrial conditions contained in this group of social service texts, a careful economic treatment of the causes of these condi-

tions, we find scarcely any reference to economic knowledge or economic principles. This may be due to several causes. The clerical scholars who have written the majority of the texts may be unfamiliar with economics, or there may be general distrust of a science that, after decades of activity, is apparently unable to offer means whereby the present distress can be prevented. It may be the feeling that economics, with its principle of self-interest, has nothing in common with the altruism of Christianity. At any rate, there is a remarkable lack of economic method in these courses which are dealing with subjects supposed to be at least partially economic. We may examine the courses, however, to see if they have any material regarding some of the more important economic categories.

(2) and (3) Capital and Interest.—There is no treatment of the nature of capital, the necessity for its existence in an advanced society, or the manner in which it arises. Neither is there any suggestion given as to how it is maintained nor how it might be maintained in other ways.

Although the capitalistic classes undoubtedly derive their incomes largely from interest, and although interest is one of the chief characteristics of modern social organization, the student of these texts derives practically no information regarding its nature and operation. If the leisure class is able to live in luxury because of interest, and the laboring class apparently is reduced to small wages largely because of the necessity for paying large dividends (interest), it would seem that in any consideration of the problem of capital and labor attention might be given to this nexus of the problem. The foregoing texts, however, do not treat this subject which occupies so large an amount of space in economic literature.

Nevertheless, there are reasons why the nature of capital and interest should not be discussed in these texts. The greatest disagreement exists among economists concerning their true nature. They are still the subject of inquiry. They occupy the same position in the world of social science, perhaps, as does cancer in the world of medicine. None of the several theories advanced has been established to the general satisfaction of all students. Furthermore, it is a serious problem to know what acceptable explanations of capital and interest may be given in courses whose students include both classes affected. Perhaps the wisest plan is to state the simple truth, that here is a matter of the utmost importance whose nature is still not adequately known by those who have long investigated it. This

method, it seems, would be better than practically ignoring it, or adopting some radical theory simply for the sake of having one. It is far better to admit ignorance than to ignore that about which we have inadequate knowledge, better also to admit ignorance than to formulate a "snap" theory. As will be indicated later, the teaching of the known facts relating to these problems may be of decisive significance, and point the way to an eventual definition and description of capital and interest.

(4) Wages.—The economic consideration of wages receives only slight attention. Professor Rauschenbusch, in *Christianity and the Social Crisis,* derives a law of wages which he expresses as follows:

> If a man is poor or if he has a large family he can be induced to take less. If he is devoted to his family and if they are sick he may take still less. The less he needs the more he can get; the more he needs the less he will get.[9]

(5) Rent.—This subject receives scarcely any economic treatment and the student remains uninformed concerning the reasons for rent. The topic of land reform appears in different texts, but there is no agreement of opinion regarding it. In one of the older texts, *The Divine Order of Human Society,* p. 140, it is stated that the "land reformers would cut the tap-root of the family," while *A Practical Program for Social Reform,* p. 39, suggests "it may be necessary to alter our land system to cure unemployment"; to give all the people more natural access to the land is regarded as a possibly necessary step in this direction.

b) Moral and Spiritual Issues

(1) General.—If the economic treatment of the factors involved in the problem of capital and labor is, perhaps, deficient, the moral and spiritual factors are given elaborate attention. In the examination of these factors two main considerations are to be kept in mind: (*a*) Are the moral principles stated in a manner intelligible to the modern man, and (*b*) Are they made applicable to definite situations, or is such applicability indicated? For example, if such a principle as justice is recommended to solve the present industrial difficulties, is the student shown exactly how this principle may be applied in particular and general complex social situations of the

[9] *Christianity and the Social Crisis,* p. 231.

present day? With these queries in mind we may examine the moral and spiritual treatment of the problem of capital and labor in the social study courses which emphasize the religious point of view.

(2) Moral and Spiritual Nature of Problem.—The problem of capital and labor is regarded as essentially moral rather than economic. (*The Social Gospel,* p. 85; *The Next Great Awakening,* p. 199.) It cannot be settled until men emphasize duties rather than rights (*Ibid.,* p. 199.) "The chief difficulty with modern social life . . . . is not a mechanical difficulty, but a social fault." (*Jesus Christ and the Social Question.*)

The studies take the position that the whole question needs to be lifted above the economic plane. The Christian aim is not "to make the poor rich," but "to make the bad good." (*Jesus Christ and the Social Question,* p. 294.) "Industrial life must be lifted to the level of moral opportunity and taken in hand as a trust from God." (*Ibid.*) "Jesus counts on character to bring about economic transformation." (*Ibid.,* p. 295.) "The teaching of Jesus begins with a sense of spiritual need and ends with the idea of a spiritual kingdom." (*Ibid.,* p. 294.) "The Christian principle of love must become increasingly supreme in our economic world." (*The Social Gospel,* p. 85.)

These statements combine a social impulse with a bit of mysticism. The first impulse which recognizes so-called economic problems as fundamentally social problems is in line with recent developments in economic thought which are expressed by Dr. Amonn who finds the content of the economic problem not in material versus psychic nature (goods versus wants), but in its social nature.[10]

The inference to be drawn from the above citations from the study courses is seemingly that the economic problem must be regarded primarily as social rather than as a problem of the individual versus material goods, and as this is in agreement with the most

[10]"Eine theoretische Einheit bilden diese Probleme nicht wegen ihres irgendwie bestimmten wirtschaftlichen Characters, sondern wegen ihrer allgemeinen wesentlichen sozialen Natur. Nicht die Besonderheiten ihrer empirischen Erscheinungsform bei Sachgüterproduktion und Verkehr interessieren in erster Linie die National-Ökonomie, sondern ihre soziale Erscheinungsform in allgemein und unabhängig von jener." (Amonn: *Objekt u. Grundbegriffe der theoretischen National-Ökonomie,* 1911, p. 168.) "Damit halten wir es für begründet, die National-Ökonomie im methodolischen Sinn—nicht als Wirtschaftswissenschaft—sondern als Sozialwissenschaft aufzufassen." (*Ibid.,* p. 158.)

recent economic thought, it must be considered as an important and valid sociological aspect.

Agreeing, then, with the teaching of the "social studies" that the problem of capital and labor is essentially social, in "the sense that all economic problems are social problems," we may examine the method in which these studies seek the moral solution of this problem. It will be found that characteristically they invoke a few great principles upon which special stress is laid for solving the problem of capital and labor. They are as follows: (1) Personality, rather than property. (2) Justice. (3) Brotherhood. (4) Service. Our next task is to examine the treatment of each of these principles and their application to the problem in question. In the consideration of each principle a brief criticism, not necessarily destructive, will be offered, and at the end a general discussion of this method of attacking the industrial problem.

(3) Personality versus Property.—The studies of this group see as one of the causes of distress the fact that property is put above personality. "Our industrial establishments are institutions for the creation of dividends, and not for the fostering of human life." (*Christianity and the Social Crisis,* p. 370.) There will be no solution "until our industrial world is organized on the basis of the supremacy of the human element in life" (*The Social Gospel,* p. 109); "the social order is not a product of mechanism, but of personality." (*Jesus Christ and the Social Question,* p. 102.) "Use to persons . . . . and not the gain of things is the only end." (*Divine Order of Human Society,* p. 147.) "Questions of property should always be subordinate to the interests of persons." (*Divine Order of Human Society,* p. 137.) "The force of religious spirit should be bent toward asserting the supremacy of life over property." (*Christianity and the Social Crisis,* p. 413.) The estimate of the worth of personality must be increased. (*Church and Labor,* p. 107.) "Economic schemes are to be estimated by their contribution to personality." (*Jesus Christ and the Social Question,* p. 282.)

These citations are intended to teach that an exaltation of personality over property would help largely toward a solution of industrial problems, but from the point of view of psychology it must be confessed that this principle is vague. Again it is not clearly pointed out in these studies how the principle may be applied in specific instances. Psychologically, the distinction between personality and property is not thoroughly justified. As William James clearly

shows, property is a *part* of personality. A man's natural possessions are very much an element of his personality. The same man with fine clothes, a big bank account and an automobile is a very different personality from what he would be if jobless and hungry. We cannot divide ourselves so completely from our material possessions. We seek property because with property we have power and mastery and thus enlargement of personality. The man who can command railroads and ships, factories and mines, whose influence extends into a hundred branches of industry, has the personality of a small god. No one (except the miser) cares for property in itself, but principally because property becomes part of one's personality, capable of expanding it and making it free.

The idea of putting personality against property probably goes back to the conception of the soul as an independent unit, existing exclusive of visible things. The personality or soul, according to this thought, is an independent unity and it stands off and may or may not use property.

According to the other conception, personality is the total experience.

At any rate if one has the time or the energy to give such formulae as personality versus property careful consideration, he is led into insoluble metaphysical questions which do not cast much light upon practical problems, or else he is forced to seek simpler and more practical explanations.

Undoubtedly there are deep truths underlying the exaltation of persons and personality over property, but do they not require much more definite statement in order to be applied by the practical man to the problems of capital and labor?

If the truths underlying the rather vague citations from the texts were put in simpler and more definite form, would they not perhaps resolve themselves into teachings similar to the following?

"Plenty of physical exercise is better for health and happiness than the possession of a big motor car!"

"A big house is of no value to one unless he can use it," etc.

If some general statement were desired, would it not be clearer to say that a man's experience is the relation between his mind and body and his environment (social and physical) and it is just as important to improve and complete the former as the latter?

It is the belief of the writer that further perusal of this essay will tend to indicate that the substitution of plain, scientific, definite

facts for somewhat general and theological formulae is practically advantageous, especially in so difficult a field as that of industrial questions.

(4) Justice.—This is a principle that all admit would materially aid in the solution of all social problems if men could only agree upon exactly what justice is! The social studies consider the principle of justice as one of the surest means of solving the industrial problem. The industrial conflict, on the part of the handworking class, is a "passionate demand for industrial justice. (*Jesus Christ and the Social Question*, p. 272.) "The rise of class consciousness is due to a sense of injustice." (*The Social Gospel*, p. 75.) "It is the sense of inequity which gives the present social situation its specific character." (*Jesus Christ and the Social Question*, p. 185.) "The time has come . . . . to attune the conditions of industrial life to justice." (*Social Order in Religion*, p. 9.) "Our blessings have failed to bless us because they were not based on justice." (*Christianity and the Social Crisis*, p. 233.) The churches "must arouse and inspire men to go forth and make justice prevail in the earth." (*Social Task of Christianity*, p. 126.) "The crucial point of attack on poverty is therefore the campaign for social justice." (*Poverty and Wealth*, p. 117.)

A just distribution is called for: "In a free and just society every man is entitled to the product of his own industry." (*The Christian State*, p. 224.) "It has become necessary to adopt some standard of justice for the distribution of wealth" (*Social Creed of the Churches*, p. 165). "They must see that gains received and privileges enjoyed bear some proportion to service rendered and obligations fulfilled." (*Social Task of Christianity*, p. 126.)

The last two citations certainly approach definiteness more than the others, but it is one of the biggest problems of economics to determine just what *is* the product of any man's industry. *That* is regarded as being at the heart of the economic problem.

But the principle of justice that is to be applied to the industrial problem needs now to be considered.

F. Rank in *Etudes de morale* shows that it is impossible to consider justice as an absolute principle. Efforts have been made to formulate the principles of justice from metaphysical grounds, physical, chemical, or biological laws. These have all failed. The hedonistic theory has also been used to establish a principle of justice and has failed.

The hedonistic theory of individual happiness is an *a priori* theory which has no justification in itself. Happiness is not a criterion of our ideal of justice.[11] "We have shown that conceptions (of justice) which rest upon metaphysical, psychological, or biological grounds have no value, and we are forced to the conclusion to consider justice *as a social belief of our time in a given movement and a given society.*"[12]

Dr. Sarlo[13] likewise finds that "justice presents such a complication in its psychological elements and in its historical evolution that it is very difficult to determine its contents except as exactly the *moral valuation occurring in various evolutionary stages (of society)*," and further "justice is closely connected with economic, social, and political conditions, with the total complex of phenomena . . . . of a given people, and consequently to write the history of justice it is necessary to write the history of property, of the family, of the State, of Law in all their forms."

In other words, abstract justice is no definite and permanent principle by which things may be ordered. Justice as understood at a given time is nothing other than *the prevailing belief about human relations,* and it accordingly changes with every change in the social order. To attempt to clarify the present social problem by an appeal to justice is practically to seek to solve the prevailing social perplexity in regard to social problems by an appeal to the prevailing social understanding of, or belief concerning, these problems.

That is the very difficulty. There are so many ideas of what justice is. The employer, smarting under repeated losses caused by undeveloped labor leadership, has a very different conception of industrial justice from that of the enthusiastic uplifter who is too often ignorant of economics. If public opinion in a Democracy could only be made to agree on some standard of justice, it might not be long before systematic attempts were made to adjust the situation. But there is the trouble. Each group has a different idea of justice. The very greatest danger lies in having any man assume that his concrete idea of what justice is, coincides with that of all others, calling others unjust if their actions do not conform to his standards.

What is necessary is not an abstract appeal to justice but a convincing demonstration to all classes of what is just.

[11] F. Rank, *Etudes de morale,* p. 286.

[12] F. Rank, *"Etudes de Morale."*

[13] *Principii di scienza etica,* 1907, p. 216.

Of course an appeal to act in accordance with generally accepted standards is useful. But in the field of capital and labor there are few generally accepted standards. It is these standards that have to be created. The appeal to justice *sounds* good. It is liable to make people feel that a solution has been reached. But in the problem of capital and labor it is largely misleading, and prevents effort and study towards finding an actual and practical method of attacking the problem.

Therefore we must conclude that the appeal to abstract justice in this particular instance is not a sufficiently practical way of meeting the problem, although we would not minimize the need of emphasizing justice so far as public opinion has made the principle of justice applicable to this problem.

(5) Brotherhood.—In the first group of social study texts the third great principle proposed for the solution of the differences of capital and labor is that of *brotherhood,* and it is the idea of brotherhood that seems to have been in the mind of Jesus. To understand this concept we must look for a moment at the history and thought of Israel to see how it developed. The early clans that settled in Palestine were organized on the patriarchal order. Israel was a federation of families. The unit of organization was the family; the type and pattern of the social organization was that of the family. Abraham, the common father, was the center of the tribal life. But as the nation grew and absorbed other thoughts the state concept, the individualistic idea of human relations, became more and more prominent. There was a continual contest then between these two lines of thought. Jesus represented the clan idea, the family principle applied to human relations, and he generalized this idea to apply to all men. Brotherhood means the family principle.

We find the social studies emphasizing this principle:

"The Kingdom of God, according to Jesus, is to be found in the gradually realized and finally perfected brotherhood of man." (*Jesus Christ and the Social Question,* p. 286.) "In Christ all men are brethren." (*Social Aspect of Christianity,* p. 9.) "Jesus Christ looked at the laborer as a brother." (*Gospel of the Kingdom,* p. 135.) "It is rather with developing . . . . a sense of fraternity" . . . . that solution will be reached. (*The Social Gospel,* p. 100.) "The first point to be settled is as to whether an existing economic institution . . . . tends to the establishment of fraternity" (*Social Teaching of Jesus,* p. 156). "The equality of fraternity does not

consist in duplication of powers, but in the enjoyment and the exercise of love" (*Social Teaching of Jesus,* p. 172). "We are our brothers' keepers . . . . (*Social Aspect of Christianity,* p. 100). "To sum up, then, these . . . . thoughts . . . . men are brethren," . . . . etc. (*Social Aspect of Christianity,* p. 15). "The love that springs from a sense of brotherhood will never be satisfied until it has established a social order in which fraternity will characterize all phases of social life" (*Social Teaching of Jesus,* p. 195). "The question is whether the ideal of . . . . economic fraternity can today depend on any great and conquering class" (*Christianity and the Social Crisis,* p. 403). "The church must open the way for the free circulation of the red blood of a common humanity" (*The Democracy of the Kingdom,* p. 23). "Men could not go on for generations saying *Father* to God without the inevitable sequence, the brotherhood of man . . . . (*Gospel of the Kingdom,* v. 6, 1914, p. 16). "It believes in Jesus' teaching of the children of men as one great family, with one Father" (*Poverty and Wealth,* p. 122). The work of the Department of Agriculture shows "what may be done when we abandon the policeman theory of government and adopt the family theory" (*Christianity and the Social Crisis,* p. 399).

Now, in applying the family or the clan idea to present society, two aspects of this relation must be kept distinct. First, the family organization of society was an organic or biological organization; it was more or less unconscious, and depended upon the biological relations of the members. The overcoming of the family organization of society and the substitution therefor of the individualistic organization was a great step in advance, inasmuch as it replaced the biological with the partially psychological organization of society. Far from having the ancient idea of society in which each person biologically or by birth was assigned his or her particular place, the modern democratic struggle is toward organic indifference and social organization on a psychological basis. That is the heart of the democratic ideal, the "Ueberwindung" of the patriarchal organic organization, and the establishment of a psychological organization, based upon the intelligence and free wills of free individuals not bound by organic restrictions. The suffrage agitation is part of this movement. In this sense we must regard the family ideal given in the church studies as not expressing adequately the democratic spirit of organization.

On the other hand, a fundamental psychological truth is brought forth in the "brotherhood" or family idea. The family by its constant association tends to become a psychological unity. The minds of all tend to react in the same way; the sympathies of all are one. So close is the family association; so often do the sympathies, the pains, sorrows, and fears of all the members act together, that eventually the pain or sorrow of one becomes the pain or sorrow of all. *It is this close psychological union, or identity that is necessary for efficient social organisation.* This is the great truth in the principle of brotherhood. Only as the members of society think, feel, and sympathize together can there be any solution of social difficulties. The development of this coordinated psychosis is one of the great tasks of the church and cannot be omitted in the solution of social problems. Such united psychosis, social sympathy, and cooperation can be achieved by bringing people together, and inducing them to think and feel together. Only in this way can there be developed mutual understanding and the possibility of psychological organization. Herein lies the great task and opportunity of the church. Only as the capitalist and working class can be brought together in simultaneous sympathy and feeling and thought can there be reached the common social understanding without which the problem of capital and labor remains insoluble. The principle of brotherhood is a wonderfully potent influence for the solution of social problems, but for availability in modern conditions it needs a modern sociopsychological interpretation. This is not developed in the social study courses, and so the principle remains abstract and difficult of application.

(6) Service versus Self-Interest.—The remaining great principle invoked in the studies is the principle of service versus self-interest. "The only other way really to attack combination is to attack selfishness, its cause" (*Gospel of the Kingdom,* v. 1912, p. 21). "When employers and employed are all filled with the spirit of Christ, the wage system will not be a means of exploitation" (*Church and Modern Life,* p. 150). "Suppose capital and labor were brought under the law of service; there could be no more conflict between them" (*The Next Great Awakening,* p. 202). "The day must come when going into business for merely personal reasons will be deemed as disgraceful as entering politics with such a notion is now seen to be" (*Gospel of the Kingdom,* p. 161). "What is it that can restore the sense of unity to such divided lines? It is the spirit of service."

(*Jesus Christ and the Social Question*). "Man is stronger and more blessed through sacrifice than through self-assertion" (*Social Aspects of Christianity,* p. 43). "The spirit of sacrifice . . . . gives all of self and all of substance" (*The Next Great Awakening,* p. 129). "All individual activity must be subject to the Christian law of service (*The Accumulation of Wealth,* p. 20). "Holy love, realizing itself in service and sacrifice, is the only effective principle governing property" (*Social Teachings of Christ,* p. 37).

The studies find a striking difference between *Christian* and *economic* laws. "The great words of the old political economy and the present day business world are not need and service, but supply and demand" (*The Next Great Awakening,* p. 164). "Selfishness as the inspiring motive of industry has had the sanction of orthodox economic science" (*Our World,* p. 103). "Competitive industry and commerce are based on selfishness . . . . just as Christianity is based on love" (*Christianity and the Social Crisis,* p. 310). "The ideal of gain as the end of labor must give way to the ideal of use or service in both classes." Business ought to be organized on the law of love (*The Next Great Awakening,* p. 139). "The law of Christ, whenever it finds expression, reverses the law of trade" (*Christianity and the Social Crisis,* p. 311). "The law of profit is, take all you can and give as little as you can. The law of service is, give all you can and take only what you need" (*Poverty and Wealth,* p. 122).

It would seem that there is no more pressing matter for modern psychology to seek to clarify than the confusion between egotistic and altruistic motives. On the one hand a representative economist like Seligman builds up a science of human conduct on the economic motive which, according to him, is "that which [leads] man to secure the most pleasure for the least pain,"[14] and on the other hand, the following representative sentiments are expressed in the studies: "The central truth of morals" (the norm of social relationship) is "that man . . . . is more blessed through sacrifice than through self-assertion" (*Social Aspects of Christianity,* p. 43), and "the spirit of sacrifice" (which is the Christian spirit) "gives all and longs for more to fill the measure of the world's great need" (*The Next Great Awakening,* p. 129). There is certainly a great deal of difference between sacrifice and pleasure as a motive, or even between service and pleasure as a motive. The studies would build up a society on the former, the economic sciences on the latter motives.

[14]Seligman, *Principles of Economics,* p. 4.

It is certain that the question of motives of social action needs much pragmatic investigation before any valuable conclusions can be drawn therefrom. The studies assume that the motive of service is so strong a force, actually and potentially, that the whole social order may be built upon it as fundamental. The economists, in a legitimate process of abstraction, would eliminate this as a pure motive. If group and social sympathies frequently contradict and are stronger than individual interests, the basis of present economics falls. If it be true (and psychologically it is possible) that a large part of the motives of the average man are those occasioned by social norms irrespective of his own well-being or individual feelings in the matter, in other words if a large part of human motives are occasioned by customs and social imperatives that do not add to pleasure (as commonly understood), much economic philosophy breaks down. This principle should be treated in the light of social psychology.

But the social studies are not definite enough in making intelligible the motive of "service." It would seem that a principle upon which so much importance is placed should be worthy of analysis sufficient for the reasonably intelligent person to understand its principal implications. This explanation is not given in the studies, and one is left with a vague, mystic idea which, because of its vagueness, is weak, and without further elaboration and interpretation must be held inadequate as a means of solution for the problem in hand.

(7) General Criticism of Spiritual and Moral Issues.—The first criticism that applies to the moral and spiritual solutions given in the social studies for the problem of capital and labor is that the principles given are not connected in a definite way with the actual factors of the problem. An employer may desire to be just, brotherly, serviceable, but that does not make it possible to pay more than a competitive wage, or to retain his employees during a business depression. The studies fail to point out precisely how these principles may be applied.

The second criticism is that the principles are vague, and, as this paper has endeavored to indicate, not subjected to a sufficient socio-psychological analysis.

It may be objected to the foregoing criticism that the churches are not endeavoring to teach specific programs, but merely to inculcate right attitudes, and in emphasizing brotherhood, service, personality, they are fulfilling this adequately.

In reply it may be said that one of the most dangerous situations exists when people feel that they have the right *attitude* toward a problem, but do not know how to *act* toward it. Having the emotion of brotherly love and willingness to serve aroused is too often a substitute for the deed that really corrects a bad situation. This emphasis upon attitude, rather than upon the knowledge of how to act, seems a palpable fault in the social study courses. It is vain to inculcate a proper attitude unless provision is assured that there will be forthcoming information and knowledge thru which the attitude may be converted into action. We maintain that the churches should help to supply this knowledge.

In general, the treatment of the problem of capital and labor in this group of texts is too abstract and metaphysical. The problem is attacked from a theological point of view, and, although many good thoughts are suggested, the treatment is not definite and scientific enough to satisfy an inquirer anxious to find real means of meeting industrial problems.

C. TREATMENT FROM THE STANDPOINT OF APPLIED SOCIOLOGY AND SOCIAL LEGISLATION

As has been said, these texts discuss the social problems involved largely from a sociological standpoint with relatively slight appeal to the religious emotions.

1. *Social Duties from a Christian Point of View,* by Charles R. Henderson, is in essence a summary of the principles of social welfare as embodied in the progressive program of social legislation. It really consists of the elements of practical social science. It discusses duties relating to the family, material conditions of family life, neglected children, workingmen, social duties in rural communities, civics, charities and corrections, corporations, business and leisure classes, government and international relations. Chapter v—Social Duty to Workingmen—is typical. In this chapter, Professor Henderson discusses the need for a social policy which shall look toward improvement of the conditions of the hand-working classes, and outlines the elements of such a policy as follows: (*a*) Protection against accidents and disease, including the extent and evils of accidents; (*b*) The labor contract, regulating the means of securing employment and enacting laws clarifying the various relations between employer and employee; (*c*) Careful regulation of wage payment;

(*d*) Public supervision of the education and employment of children; (*e*) Protection of the women workers by the state; (*f*) Progressive state control of factory and workshop regulations, legal rights, industrial insurance, and provisions for the higher life of the working people. In Chapter xiii the rights and responsibilities of the great corporations are discussed, and there is advocated the development of law and state commissions for their control. Socialism and business management receive brief, conservative treatment in Chapter xiv, in which there are indicated the dangers and disadvantages of luxurious idleness. Primarily a treatise on practical sociology, this book shows little attempt to assume a religious coloring.

2. *The Social Creed of the Churches,* by Dr. Harry F. Ward, is of similar nature. It is an extended discussion of the various articles of the so-called "social creed of the churches" adopted by the Federal Council of the Churches of Christ in America in 1908. The articles of this creed follow:

The churches should cooperate with all men in every legitimate way in improving the conditions of working people. The churches through the Federal Council have adopted a declaration of Social Standards containing the following:

a) For equal rights and complete justice for all men in all stations of life.

b) For the protection of the family, by the single standard of purity, uniform divorce laws, proper relations of marriage, and proper housing.

c) For the fullest possible development for every child, especially by the provision of proper education and recreation.

d) For the abolition of child labor.

e) For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

f) For the abatement and prevention of poverty.

g) For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

h) For the conservation of health.

i) For the protection of the worker from dangerous machinery, occupational diseases, and mortality.

j) For the right of all men for the opportunity of self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced employment.

k) For the suitable provision for the old age of the workers, and for those incapacitated by injury.

l) For the right of employers and employees alike to organize; and for adequate means of conciliation and arbitration of industrial disputes.

m) For a release from employment one day in seven.

n) For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

o) For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

p) For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

Each of these articles is discussed on the basis of statistical and other data from government reports and sociological literature; present legal conditions are described and progressive legislation recommended. On the whole the book takes the position that reform is to be accomplished to a great extent through legislation. In the words of the author the book

> endeavors to define each of these standards (adopted in the Social Creed of the Churches), describe the conditions that demand its realization, state what has been done or is proposed to realize it by legislation, by State or voluntary activity, and suggest broadly how the churches may cooperate with these endeavors or act upon their own initiative.

3. The "Social Service Pamphlets" issued by the American Baptist Publication Society employ the same general method. The subject, "The Church and Wealth and Industry," includes several pamphlets briefly characterized below.

A Reasonable Policy for Christian People, by Charles R. Henderson, summarizes the discussions of the larger book—*Social Duties* (see page 85). *The Church and the Labor Movement,* by Charles Stelzle, is an historical treatment of the relations of the churches and labor in recent years in the United States. *Welfare Work by Corporations,* by Mrs. Mary Lathrop Goss, as the title suggests, describes the welfare work done by such corporations as the United States Steel Corporation, the International Harvester Company, etc. *Child Labor,* by Owen R. Lovejoy, discusses the question from the viewpoint of the social worker. *Workingmen's Insurance,* by Charles R. Henderson, and *One Rest-day in Seven,* by C. C. Horsman, are purely sociological in character. *Women in American Industry,* by Scott Nearing, is a statistical work.

4. The "Social Service Bulletins," covering a wide variety of subjects, as announced by the American Unitarian Association on the cover of the bulletins, are "to offer suggestions for the conduct of work for the common good in our churches, and also to give circulation to articles of value on different phases of the social question"—written indeed from the sociological rather than from the religious viewpoint.

Of a similar sociological nature are the studies published by the Society of Friends, and a series of pamphlets projected by the Joint Commission on Social Service of the Protestant Episcopal Church (see page 25).

The criticism that appears applicable to the texts described in this section is that they do not sufficiently emphasize religious values, methods and sentiments, to be well-adapted to church use. Practical sociology and legislative reform are important and valuable subjects of knowledge, but in religious schools the heart apparently hungers for emotional quickening, direct spiritual union with the good, and pines under very extended discussion of exclusively economic and sociological problems.

D. USE OF THE FOREGOING SERIES IN SOCIAL STUDY CLASSES

Most of the series described in the foregoing sections have been in use for several years, and their adoption in social study classes recommended. Consequently, it will be of interest to inquire as to the extent and results of their use. Up to the year 1916 these were, with the exception of the "Gospel of the Kingdom," practically the only social service study texts in the field, so that the success of social service study in churches up to that time may be regarded as somewhat indicative of the success of these studies. From all the evidence the writer has been able to gather, this appears to be comparatively little. Of over 100 Episcopal churches in the diocese of Chicago, known to the writer in 1916, not more than one (so far as investigation revealed) had church classes engaged in the study of social problems. Letters were written to the secretaries of all the National denominational social service commissions, and not one could give any approximation of the number of churches in his denomination where social service study was being done. They could merely point to a very few more or less prominent city churches here and there which had attempted some type of this work. Of 40 Social Service

Commissions of the Protestant Episcopal Church, reporting the social service activities in their territories for the year 1915, not more than one or two referred to social service study in their respective dioceses.[15] In a canvass concerning social service activities made by the writer in some 30 Protestant churches in the city of Baltimore in 1916, not any claimed to have social study classes. The General Secretary of the Philadelphia Yearly Meeting of Friends wrote to the author (December 11, 1917), "They [social service pamphlets] were not particularly unpopular as lesson series go, but did not meet with so cordial a response as Bible lessons of the same grade would have done."

The American Unitarian Association writes that "a considerable number of our social service bulletins are sent to churches, Sunday schools, colleges, and social service agencies. We cannot tell you, however, the exact use to which they are put."

The writer examined many numbers of religious periodicals between the years 1914 and 1917,[16] and found no mention of the use of the above named courses. This seems to be another indication that the studies received little attention.

Since the majority of church formations are so loosely organized, it is practically impossible to obtain statistics relating to the number of social study classes. The relative failure to report this type of work and the known facts just cited would tend to indicate that the two types of series just described have never been put to very extended use in social study classes in the Churches and Sunday schools.

E. ATTEMPT AT COMBINING RELIGIOUS AND SOCIOLOGICAL TREATMENTS OF PROBLEM OF CAPITAL AND LABOR

The principal examples of this method are found in the "Gospel of the Kingdom" Series (see the general description of this on page 19), and in the texts based upon the outline prepared by the International Sunday School Committee.

[15]*What the Episcopal Church Is Doing in the Field of Social Service,* The Joint Commission on Social Service, Protestant Episcopal Church, New York.

[16]Numbers examined: *Advocate* (M. E. Church, South), 1914-15; *Sunday School Times,* 1915-16; *Christian Century* (Disciples), 1914-15; *The Advance* (Congregational), 1915-16; *Christian Herald,* July to December, 1916; *Churchman,* January to June, 1916; *Congregationalist and Christian World,* July to December, 1916; *Continent,* July to December, 1915.

I. "GOSPEL OF THE KINGDOM," OR "STUDIES IN SOCIAL PROGRESS"

a) *Description.*—(Also see general description, page 19).

This series, extending over a number of years, treats the problems of capital and labor directly and indirectly in several different yearly series.

The following list of lessons gives the principal subjects under which capital and labor and related problems are discussed:

CHILD LABOR

1908

October 4–10. The Ethics of Work
11–17. The Facts as to Child Labor
18–24. Child Labor and Legislation
25–31. What the Church Can Do

WOMEN IN INDUSTRY

November 1–7. Working Women
8–14. Women's Wages
15–21. Effects on Home Life
22–28. Sweating and Consumers' League
29–Dec. 5. What the Church Can Do

WEALTH AND CAPITAL

December 6–12. Use of Wealth
13–19. Distribution of Wealth
20–26. Corporate Capital
27–Jan. 2, 1909. Labor and Capital

THE ORGANIZATION OF LABOR

1909

January 3–9. Trade Unions
10–16. Strikes and Their Lessons
17–23. Industrial Peace; Open or Closed Shop
24–30. Number and Character of the Unemployed
31–Feb. 6. Causes of Unemployment and Methods of Relief.

SOCIALISM

May 2–8. What is Socialism?
9–15. Growth of Socialism
16–22. The Individual and Socialism
23–29. Objections to Socialism
30–June 5. Christian Socialism

IMMIGRATION

June 6–12. Facts of Immigration
13–19. The Immigrant and the City
20–26. Exclusion Laws
27–July 3. The Church and the Foreigner

LABOR CONDITIONS

September 5–11. Hours of Labor
12–18. Industrial Accidents
19–25. Industrial Betterment
26–Oct. 2. The Church and the Workingman

JULY, 1911. THE GRADUAL AND REASONABLE REDUCTION OF THE HOURS OF LABOR TO THE LOWEST PRACTICABLE POINT, AND THAT DEGREE OF LEISURE FOR ALL WHICH IS A CONDITION OF THE HIGHEST HUMAN LIFE

1. Existing Hours of Labor
2. Evils of Long Hours
3. Advantages of Short Hours
4. Effect Upon Employers' Interests
5. What Can the Church and Organized Labor Do about It?

AUGUST. A RELEASE FROM EMPLOYMENT ONE DAY IN SEVEN

1. The Workers' Need of Rest One Day in Seven
2. The Domestic and Social Need
3. What Sunday Work Is Necessary?
4. What Can We Do about It?

SEPTEMBER, 1911. A LIVING WAGE AS A MINIMUM IN EVERY INDUSTRY, AND THE HIGHEST WAGE THAT EACH INDUSTRY CAN AFFORD

1. Existing Wages
2. The Rising Cost of Living
3. Organized Labor and Wages
4. Christian Principles as to Wages

OCTOBER, 1911. ACCIDENTS

1. Christ's Valuation of Life
2. Our Increasing Number of Accidents
3. The Reduction of Accidents in Foreign Countries
4. What We Should Do
5. Employers' Liability

NOVEMBER, 1911. SANITATION AND HYGIENE

1. Health a Christian Duty
2. Unsanitary Occupations
3. Sanitary Legislation
4. Housing and Sanitation

MAY, 1912. STRIKES

7. The Causes
14. The Employee's Side
21. The Employer's Side
28. The Public

SEPTEMBER, 1912. PROFIT SHARING

3. Its Possibilities and Impossibilities
10. Forms of Profit Sharing
17. Co-operation
24. The Workingman's Share

The above topics show the many different phases of one branch of social problems included in the "Gospel of the Kingdom" publication.

In the 1908-09 series the lessons are generally divided into three or four parts. Part one is entitled "Scriptural Basis." In it are given a number of texts bearing upon the subject of the lesson, and these references are explained.

Thus there are presented the attitude and ideas of the Bible writers upon the problem as it existed in their day, usually bringing the matter into a strongly ethical and religious light.

The second part of the lesson entitled "Facts" gives as far as are available the facts and statistics covering the subject in question and the amount of information is often surprising. There usually follows a discussion including impartial arguments pro and con.

The third part, "Subjects for Study," suggests various sub-topics for further investigation with references therefor in standard works of economics and sociology.

The lesson is completed by a fourth part, "Subjects for Discussion," in which are enumerated four or five pertinent questions.

No attempt is made to present the theoretical economic doctrines of capital, rent, interest, wages, etc., but there are given facts and various sociological views. The material presented is such as may be found in standard texts on labor problems or about what an impartial college professor would give without the abstract theory.

There exists an abundance of authoritative statistics on matters such as child labor, hours of labor, wages, and conditions of work, trade unions, immigration, accidents, sanitation and hygiene, strikes, profit sharing, etc. All the data and facts presented in the lessons are given a religious and ethical setting.

The following extracts from the lesson for December 6–12, 1918, show the scriptural references, and the ethical treatment of the subject:

NATURE AND USE OF WEALTH

Scriptural Basis.—All things belong to God. Deut. 10:14; Ps. 24:1; Hag. 2:8.—Wealth a peril. Luke 6:24; 16:19-31; Matt. 13:22; 6:19, 24; 19:23-26; Luke 14:33.—Wealth a trust. Matt. 25:14-30; Luke 19:13-27; 16:11. We have some dozens of words to express the various aspects or characteristics of our possessions, indicating how large a place is occupied in our life by property. Of these many words we shall employ wealth as perhaps most nearly comprehending all.

Modern Christians generally, with these parables in mind, would acknowledge that wealth is a trust, however inadequate their appreciation of it, but they never seem to deem it a peril. If they do, they are all willing and anxious to brave it. Rare indeed is the man who does not dare to be rich; and almost as rare is the rich man who has not suffered from braving this peril.

Thus one conception of wealth ignores one class of Christ's teachings on the subject, while the other conception ignores the other class. They are, therefore, both mistaken.

The following interpretation finds a perfect harmony between the two classes of Jesus' sayings, and lays the same emphasis on both:

Jesus requires of every disciple the absolute and literal surrender of his substance—every farthing of it—for the uses of the kingdom of God. All possessions are to be regarded henceforth not as the holder's property but as a trust from God to be administered according to the will of the owner.[17]

Extracts from the lesson for December 20, 1908, and April 14, 1918, show the discussion of the "scripture basis" and the citation of facts:

CORPORATE CAPITAL—December 20–26

I. *Scripture Basis.*—Gen. 41:46-49 and 53-57, 47:13-26; Gal. 6:10; Luke 12:48 (*loc. cit.*), 6:24. The story of Joseph contains a most interesting account of the first "corner" in grain and of the consequent economic and social changes in Egypt. (1) Joseph, the wise statesman and

[17] *Gospel of the Kingdom,* December, 1918, pp. 18 and 19.

capitalist, who buys up the cereals of Egypt and becomes the savior of that and neighboring countries. (2) Joseph, the shrewd politician, uses that advantage to enslave the people, and make them in every respect dependent on Pharaoh. (3) This incident shows clearly both the beneficent and the baneful power of capital. (4) The spirit of Christianity requires that men should use whatever power they may possess for the service of their fellow-men as they "have opportunity." (5) If that power is misused, it is a betrayal of a sacred trust, and incurs the denunciation "Wo unto you that are rich."

II. *Facts.*—(1) Definition. By corporate capital we mean wealth that is pooled.[18]

Another citation shows the method of treating facts.

SPECIFIC ENDEMIC DISEASES

It would be impossible to discuss, even briefly, the various endemic diseases. Three will, consequently, be selected—tuberculosis, malaria, and hookworm—because they affect, singly and collectively, a larger number of people than perhaps all others combined. Fortunately, each of them is now under control, at least in those parts of the civilized world where people are willing to observe the laws of hygiene and of sanitation.

Tuberculosis is the most familiar of the three, since there is scarcely a person in our country who has not had a friend or acquaintance afflicted with it. Consumption, in its various forms, is caused by a rod-shaped parasite or fungus, discovered by Dr. Robert Koch, of Berlin, in 1882. It kills on an average 160,000 persons per year in the United States. This means from one-tenth to one-seventh of all our people, or about one-third of all those who die between the ages of 18 and 45. Those suffering from this disease number not less than 1,000,000 persons in our country. *Owing to the greater exposure to cold and other conditions of work, more men die from tuberculosis than women—63 per cent of deaths from this disease in New York city occurring among men. Dusty trades produce an unusually high mortality from consumption. The negroes have a mortality rate more than 300 per cent greater than the white—450 as against 148 per 100,000 of the population in 1910.* Owing to the various measures taken, tuberculosis is rapidly decreasing. In cities where anti-tuberculosis campaigns have been waged the death-rate has declined in a decade (1904 to 1914) from 200.7 to 146.8 per 100,000 of the population. And the day will soon come when consumption will be as rare in a civilized community as smallpox is at present. We know the cause of the disease and will be able to eliminate it.

[18] P. 22.

Regarding labor and capital the position is taken that the present aims of both are wrong.

> Generally speaking, capital and labor are each organized to secure the largest returns to itself. Their object ought to be to render the largest service to society in general and to each other in particular. In one word, industry needs to be Christianized.[19]

On the basis of former criticisms it is maintained that this statement might be more definite. Thorough-going discussion of details, however, and the presentation of numerous facts bearing on many phases of industrial problems (as suggested by the list of subjects treated), give a good deal of light for the application of the above principle.

The question of socialism is treated from many angles, under the following topics: "What is Socialism?" "Growth of Socialism," "The Individual and Socialism," "Objections to Socialism," and "Christian Socialism." (*Gospel of the Kingdom,* May, 1909.) No new theories are advanced, and no sides are taken. A plain account of the history of socialism and the most common arguments for and against are given. In the discussion, however, there are woven many ethical and religious observations, such as the following:

> WHAT IS SOCIALISM?
>
> I. *Scripture Basis.*—Prov. 22:2. According to this passage the rich and poor shall meet together on the basis of the common fatherhood of God. This fatherhood means the brotherhood of man; and the socialists claim that the rich and poor shall meet as brothers, with equal opportunities as far as external conditions are concerned. A fraternal organization of society will thus become possible, it is claimed, where there will be neither rich nor poor, but brothers in comfortable circumstances.[20]

In some of the later numbers (1916) the scripture references were omitted, but in the 1917–18 series appear again. Two letters received by the writer from users of these studies said that the classes complained unless considerable attention was given to the scriptures.

[19] *Gospel of the Kingdom,* December, 1918, p. 24.

[20] *Gospel of the Kingdom,* May, 1909, p. 59.

An extract taken from the December number (1917) in its discussion of the problem of wealth and poverty shows a rather rich use of scriptural material:

> The writings of the prophets are full of denunciations of the plutocrats of their day. They dwelt in palaces of ivory and of hewn stone, and had both summer and winter houses (Amos 3:12, 15; 5:11). They reposed on couches of ivory, and ate selected lambs and fatted calves. They drank beakers of rare wines, and sang improvised songs to the accompaniment of their musical instruments (Amos 6:4 ff.; 8:10). Hosea speaks of their palaces, their mirth, their feasts, and the treasure or their goodly vessels (Hos. 2:11; 8:14; 13:15). Isaiah speaks of their great and fair houses, the harp, the lute, the tabret, and the pipe in their feasts, their glory, their pomp, and their costly chariots (Isa. 5:9, 11, 14; 22:18). The wives of these aristocrats were as voluptuous as their husbands. Amos calls them "Fat cows of Bashan that are in the mountains of Samaria" (Amos 4:1). Isaiah calls them "women that are at ease, careless daughters" (Isa. 32:9), and in 3:16-24 he gives in derision a long list of the articles that are necessary to complete their toilets. The constant round of feasts made drunkenness habitual in the upper classes (cf. Amos 6:6 ff.; 4:1). Sexual license also was frightfully prevalent among the wealthy (Amos 2:7; Hos. 4:14; 7:4).
>
> This is a perfect description of the life of the modern idle rich. Their time is spent in devising new forms of wasteful extravagance. They have their different houses for every season of the year. They have their horses, their automobiles, and their yachts. Life is a constant round of costly and often vicious pleasures. In such hands wealth is a constant menace to the moral welfare of society.

The later numbers have not followed the strict lesson divisions of earlier years, but the general method of treatment is the same.

The above citations show how a conservative kind of modern sociology is combined with moral and religious teaching. In its treatment of the problem of capital and labor, this series does not endeavor to expound the economic theories concerning wages, rent, interest, etc., but adopts, as do the studies in Group 2, the position of "meliorism," advocating all the generally accepted types of progressive social legislation and organization.

The principles underlying the treatment of social problems by the American Institute of Social Service are stated by their general secretary, Nathaniel P. Pratt, in a letter to the writer (December 10, 1917), as follows:

The American Institute is not a propagandist organization. In the preparation of these Studies our purpose is not to take sides in disputed problems but simply to present the facts—giving these facts a spiritual interpretation in their application to modern problems.

Regarding the success of the studies, Dr. Pratt writes in the same letter:

Approximately 400 classes in connection with churches, Y. M. C. A.'s, colleges, etc., are using our "Studies in Social Progress in the Gospel of the Kingdom" as texts. For the most part those subscribing for single copies, either ministers or laymen, are using these Studies in their own preparation as teachers of classes or in connection with addresses.

b) *Use and Results.*—The writer addressed letters of inquiry to sixty churches, church schools, and class leaders, using these studies, and all answers were favorable in their comments. The inquiries did not include a questionnaire, but requested the informant to give some data concerning the size, age, groups, and general character of the class reported, the methods of teaching, and the results obtained. There were received in response to the inquiry twenty-four replies, representing Congregational, Presbyterian, Methodist Episcopal, Unitarian, Christian, and Universalist churches. The average length of time during which the Social Service Institute series had been in use among the 10 church schools answering on the point, was 2.8 years. Nearly all the classes were composed of men, although one included women "as keenly interested as the men." One class consisted of youths from 18 to 25 years of age; three comprised men over 30 years old; the others were from 20 up or were termed "adults." One correspondent stated that he thought this course fitted only for "grown ups."

The class members included some from almost every occupation and profession; one class consisted of "mill and factory men," another was a combination of tradesmen, one lawyer, one merchant, and one dentist; still another represented shop-men, clerks, and college men; a class of 25 was composed of "lawyers, doctors, bankers, farmers, newspaper men, clerks, real estate men, and a Sunday School superintendent"; another, "business and professional men, employers, and employees"; and finally there was a combination of "business men, college professors, farmers, and working people." One correspondent writes: "Among our membership we have Single Taxers, Prohibitionists, Socialists, who, with doctors of both the old

and new schools, professional men of various shades, make up a rather motley congregation. They are heterodox on all lines but united on the necessity of interpreting the Bible from the social point of view. Most of them believe that the social factor is the only one that can make religion worth while." Certainly it would seem that to get together for friendly study and discussion men with view points so diverse on many questions ought to be conducive to greater understanding and charity.

In size the classes ranged from 20 to 100, the majority containing from 25 to 30 members; three numbered 40 and one 100. Presumably the group whose number was adaptable to discussion proved superior to the large lecture class, especially since practically all the classes used discussion the greater part of the time, as the "method of teaching."

In one class the "men take turns in presenting the thought of the lesson and then there is general discussion." One very successful class was addressed once a month by some social worker or member of the city administration, and also made, from time to time, visits to the various "city and social institutions." The methods used in four apparently successful classes are thus described in the words of the informants:

(1) We use the Social Service course as a text. The leader devotes 20 to 30 minutes to a presentation of the lesson, after which there is a half-hour's discussion by the class. These discussions have been so interesting that the allowed hour is always too short. Much of the success depends upon the ability of the leader to keep the members confined to the text. The average mortal will wander all around town if he is not lassoed and brought up with a jerk. This requires tact on the part of the leader.

(2) We appoint leaders for each evening several weeks ahead. Some do some research work and gather material from various sources, while others confine themselves to the outline as given in the regular study. Last summer when we closed for three months we asked several to read helpful books along the line of our study and give a review of what they read at our class meetings.

(3) First of all I lay close emphasis upon the principles of the lesson as found in various sections of the Bible. I select a capable reader of the class to read these scripture references. I request the Bible to be present as our textbook and for reference purposes. Secondly—I use the blackboard as an outline medium for the lesson assigned. Also, include a bibliography and excerpts of authority upon the same. I sectionalize

the lesson and call for questions upon each section, which at times becomes very interesting and reveals the measure of lay reading and thinking upon the question. A difference of opinion naturally arises but in good will and gives the teacher a large opportunity to clinch the truth. Select a group of questions beforehand for a select group of students as a means of inspiration to study and larger interest in the groups of the study itself. The lessons are never burdensome, but much regret is often expressed because of lack of time.

(4) Our method is to get at the lesson taught by the scriptural reference, then the historical reference contained in the lesson, and then go to the present day for investigation to see what society is now doing in contrast with the ancient system. Oftentimes we discover the same old thing going on with only a difference in the form of control. If there has been advancement, we point it out; while we always seek to learn the cause of the progress or failure. Of course these lessons require breadth of reading and learning, but their tendency is in the direction of improvement in every event.

If any good thought occurs to me during the week, I keep it in mind for use. I try to keep before the class constantly the thought that the old form of teaching Christianity must go. That pious sermons on Sunday morning and long-faced prayer meetings on Wednesday evening have been fostered for years with a view of getting ready to go to Heaven when we die, while this world was intended for a happy people to live in. That there is no substantial Christianity in a people who love a system which fosters poverty, filth, and ignorance and admires the successful fellow because he has the means of happiness. The masses must move on physically, materially, and intellectually in order to grow morally. Christianity has failed to get the right hold on the people so long as they are unprepared to welcome changes which mean the happiness of the masses. While we steer clear of socialism and the great majority of the class have no use for it, we do not hesitate to attack laws which enrich the few.

Practically all the correspondents agree that the interest in their classes has been good. We insert some replies relative to this point:

"Since we took up the pamphlet, 'Studies in Social Progress,' interest has just about doubled."

"Much more interest than any plan in the past."

"The interest has been well-maintained throughout the entire time and I believe that through the agency of these lessons I can secure the interest and attendance of a type of men who would not ordinarily attend Sunday School."

"Men feel that lessons of this sort fill a long-felt want."

"Interest has been good."

"The class holds the men as I have never seen them held."

"The lessons are stimulating to one who is interested in Social Service work."

"Excellent. Never ready to go home when study hour is up."

"Interest in this line of study seems considerable."

"The men were more regular in attendance than any other class I ever taught."

The results of the use of the above studies may be partly ascertained from the following quotations, all taken from replies to our inquiries, each number representing a different letter:

1. "Altogether, I think we have profited a great deal by using the Social Studies and can recommend them to any body of men."

2. "These studies have done much to give the men the social view of the Gospel as well as to attract men who would not otherwise attend church."

3. "Personally, I believe that there never has been a religious movement in history that has been worth while, that has not been based mainly on the social and economic factors. There seems to be a general recognition of this fact, and that it is revolutionizing the study of the Bible. It is due to this that we have taken up the course. That it will be of great value to the class, and attract others to the church, is generally admitted by our church officials."

4. "On the whole, I believe we have accomplished some good—at any rate, I feel it is a step in the right direction to get the church linked with the social, civil, and industrial problems of our day; and I do not know of any better way than by getting the men of the church to study these problems from a Christian point of view."

5. "Brought about wider understanding as well as a deeper sympathy in the attitude of the men toward social and industrial problems."

6. "attracts mill and factory men."

7. "stimulates interest in local problems."

8. . . . . .

9. "They are all thoughtful, studious men and dig deep into metaphysical, philosophical, psychological subjects, and they seem to enjoy it."

10. "I find the men heartily in sympathy with everything looking for community betterment. They have decided to take up the Uniform Lessons for the coming year, principally because they did not get enough Bible in these. After a year they will be willing to come back to these again."

11. . . . . .

12. "confident their lives have been influenced by the studies."

13. The class "developed a community thought, had learned to get on together. . . . . The most decided benefit was to get several men interested in the work of the church that never were interested before."

14. . . . . .

15. "can recommend it very highly . . . . leads to discussion along advanced lines."

16. . . . . .

17. "The Results.—You have a crystallized sentiment for social righteousness as an expression of a real religious experience. A demand for better things in the community life in all its departments. It gives prestige to the effectiveness of the church and shows that the church stands for the things of value to life. I wish the ministry could catch the vision of the value of these studies."

18. "(1) A better appreciation of the bearing of Christianity upon social life and the problems of modern society.

"(2) An awakening of the social conscience.

"(3) . . . . a keener interest in civic life, as it relates to the community and the state and the nation.

"(4) A deeper sense of responsibility for a wholesome community life especially in matters of recreation and amusement."

19. "They entered more fully into the class discussion than any men I ever had in a class before."

20. "We have just formed a federation, not of churches but of individual Christians—an enthusiastic group of over a hundred are doing good work."

21. "The best general result I see is in a growing interest and the acceptance of the teaching that Christianity is intended to improve the condition of people on this earth."

22. "draw a number of men who could not be gotten to study a lesson from the Bible."

In addition to the general results, certain direct ones in definite action are recorded as follows:

5. "men of the class have taken the initiative in the way of local movements which have looked toward social betterment."

13. "They developed a small system of co-operative buying and mutual aid."

18. "As a more particular result I think one of our men who is manager of a plant where from 100 to 200 people are employed has been more disposed to consider the interests of the employees."

20. "Had committees working along various lines in which we were interested."

The following extracts indicate some of the difficulties and compensations of social study classes:

(1) The difficulty which I have found, however, in this course, as in all other Sunday school classes, is that men do not find time or take time to study the subjects during the week. They come to the class willing to give their own ideas about the subject under consideration, but their ideas are not illuminated by general reading or previous study or investigation. I did succeed in 1915 in getting some study by the class. The studies that year were on War and Peace. I ordered many pamphlets, leaflets and reports issued by the three peace societies or foundations in this country and assigned this literature to men for special reports, supplementing the lesson matter for the day. In some cases I got good results; in some they were not at all satisfactory. Many men in trades and business are not trained to make a thorough study and report on a subject.

After three years' experience I am convinced that about the best one can do with such a class is to make a thorough study of the lesson himself and then, by carefully prepared questions, lead the discussion of the subjects given for study.

In the nature of the case, it can not be thorough work as could a college class. But I still believe that it is more satisfactory than the old International Sunday School Lessons, and more satisfactory than any other studies I have used—and I have tried several.

It is better to have the men of the church together than not get them at all. And it is better to get them to discuss subjects of personal and community welfare even if they have not had time to prepare for it than not have them consider such subjects at all. They will disagree, but the tactful leader can direct the discussion so that they will agree to disagree.

(2) Of course opinions vary. Some of the men think the lessons smack a little too much of socialism, or rather give rise to too much discussion along socialistic lines, so that we have been called "a bunch of socialists;" others think that at times the lessons have not had enough Bible references in them for a Sunday School class such as ours is, and to this last I also agree.

(3) I presume you require as an intelligent setting my experience in using "Studies in Social Progress" for the past nine years, as I have used them in three different churches.

First, I have found in each instance a stagnation of progress and interest in the large things of the Kingdom as a result of a too much emphasis on traditional theology and interpretation of religious truth.

Second, people are not opposed to progressive thinking along religious lines any more than they are along scientific or governmental.

Third, they hunger for an interpretation of the principles of Christianity in the terms of social relations. They want a gospel of life. Something that will affect the conditions of every day living. A remedy for life's ills, a solvent for life's problems. It is life, full, rich, and free, ever flowing fresh from the streams of God's thought is what the people demand.

Fourth, the introduction of the social studies brings a more lasting revival of real value to social life and religious duties than any other means I know of. It reveals religion in action. Religion as a product of social relations with God and the Christ, to be expressed in social relationship one to another. The principles of God's revelation are of more value to life than all of men's interpretations of them in past ages. We need a religion for this age and the social studies reveal it. My churches have all prospered and I owe it to this fact of interest.

In one of the numbers of the *Gospel of the Kingdom,* the following letter is reproduced under the heading: "What One of Our Classes Has Done and What More Should Do."

CENTRE CONGREGATIONAL CHURCH,
BRATTLEBORO, VT., July 29, 1911.

Mr. M. J. Whitty, Sec. Bible House,
Astor Place, New York City

MY DEAR MR. WHITTY:

Yours of the 24th inquiring about our use of Gospel of the Kingdom Lessons to hand. In October we organized a brotherhood in our church. One branch of the work we took up was the study of social problems based on your lessons. We were fortunate in having as teacher a trained worker, Mr. John R. Howard, Jr. Our purpose was to make the lessons as practical as possible; so we took in order the subjects of special interest to the community.

We soon are to have a large cotton mill in our town. That raised the question of Child Labor, so our first topic was "Child Labor." We spent three Sunday mornings considering various phases of the subject. In the meantime we made a careful investigation of conditions in our own town. This report was of special interest to members of the class who formerly had believed there was no child labor in our community. We also learned that the state laws regulating child labor were very lax. A legal member of the class drafted a new child-labor bill regulating child labor in the state and saw that it passed the legislature which was then in session. A stereopticon lecture on a Sunday evening, by Owen R. Lovejoy, emphasized the seriousness of the question in other parts of the country.

The new cotton mill would bring a great many families to the town and it was necessary to have houses provided for them; so our second topic was Housing. We considered this question in the same way and had W. E. C. Nazro of the Plymouth Cordage Co. give a stereopticon lecture showing what could be done by a factory community in caring for its employees. As a result, the new tenement-houses will be much more sanitary and satisfactory than they otherwise would have been.

In March the town was to vote upon the license question; so our third topic was Temperance. We considered the different phases of this subject, endeavoring to learn the actual facts of the problem. The result of this study was doubtless responsible in a large measure for the overwhelming majority in favor of no license.

We are covering the whole field of social problems in this practical manner, members of the class doing most of the work of investigation under the direction of our efficient leader. This study paved the way for the better Brattleboro campaign of which you have heard and which resulted in a tremendous uplift to the community. A copy of *The Brotherhood Era* covers this campaign. There also were articles in *The Congregationalist, The Continent,* and *Western New England,* a magazine published by the Springfield Board of Trade, Springfield, Mass. The *Literary Digest* copied one column from *The Continent.*

Very sincerely yours,

R. M. HOUGHTON

It would appear from the foregoing testimony that the social study classes, as conceived by the American Institute of Social Service, have been successful among adult classes and have come to remain permanently, and that their treatment of industrial problems is one which does not disrupt the church nor cause bitterness therein. Of course, the foregoing comments and criticisms from users of this text apply to the *Gospel of the Kingdom* or "Studies in Social Progress" as a whole, and not alone to their treatment of the problem of capital and labor. Since the problems of capital and labor occupy so much space in the series, and are so intermingled with other subjects, all being treated by the same general methods, it was felt wiser to ask of the correspondents questions on the series as a whole and take the answers as representatively applicable to the capital and labor treatment. To attempt to separate these subjects from the others, it was felt, would create confusion calculated to lessen the value of the inquiry.

2. "THE BIBLE AND SOCIAL LIVING"[21]

(METHODIST)

Description and Use.—These are texts issued quarterly, including a small book for students and a manual for the teacher. They follow rather closely, though not exactly, the outline prepared for this grade by the International Sunday School Committee, and are designed for young people from seventeen to twenty years of age.

Neither the Methodist nor the Baptist texts on "The Bible and Social Living" discuss the problems of capital and labor in a systematic or comprehensive manner. They merely follow the outline prepared by the International Sunday School Committee, which gives substantially the topics below. Certain more or less disconnected phases of the subject are presented in an empirical way without any attempt at connected theory. Our description of these courses will therefore be confined to the treatment of various more or less disconnected subjects. So far as we can speak of "method" in these texts, it consists of selecting various pertinent subjects and treating them in a common sense, factual manner, giving plenty of concrete material, calculated to influence the ethical and religious feelings; there are also included many scientific facts bearing upon health and welfare, a liberal use being made of Bible texts and stories.

The part dealing with "The Industrial Order," fairly typical of the other sections, treats the following subjects: Young People at Work, The Work of Women, Protecting the Worker, The Living Wage, Making a Better Industrial World, The Meaning of Work, Choosing One's Life Work, The Rewards for Toil, The Right Use of Money, Ownership, Brotherhood in Industry, Working Together, Jesus and the World of Work.

Each lesson begins with a number of biblical references, and is divided into three or four parts. For example, the first lesson in this quarter, "Young People at Work," is treated as follows:

YOUNG PEOPLE AT WORK

Biblical References: Zechariah 8:1-8; Matthew 18:1-6.

I. THE CALL FOR HELP

1. *A Contrast.* In a small town near an Eastern city there is a celebrated private Boys' School. It possesses all possible equipment and

[21]Senior Graded Series, Fourth Year. (Prepared by Harry F. Ward.) The Methodist Book Concern, N. Y., 1916.

uses all possible methods for the development of manhood, physically, mentally, and morally. It is so renowned that when a boy is born, in certain wealthy families, his name is registered on the waiting list of that school in order that he may be sure of getting its advantages.

In the same town there is also a steel mill. Walking along the streets of that town one Sunday morning at church time, the writer met two boys of sixteen or seventeen, the same age as the boys just finishing their work in the school. But these boys were not like those in the school. Their slouching, shambling walk showed the lack of physical strength. Their mental development was indicated by the remark with which one of them greeted the lurid poster of the cheap picture show, "Gee! I wish I had a dime to see that!" Their faces were black and they carried dinner pails in their hands. They were not going to church that Sunday morning. They were going home from their night's work in the steel mill.

Our studies of the previous quarter have shown us that, according to the teachings of Jesus, every life has the right to the full development of all its powers. These boys have been denied the opportunity for development that has been given to the sons of the rich who attend the private school. What obligation does this place upon Christians in their attitude toward such conditions of work for young people?

. . . . . .

2. *Some More Facts.* The National Child Labor Committee says:

Over a million children are at work in the United States in factories, fields, stores, mines, and streets. They should be in school and at play.

Child labor lessens their chance of a successful life. It weakens their bodies and stunts their minds. It fails to train them for citizenship; it makes them inefficient. It cheats them of childhood and reacts upon us all.

Contrast this with that vision which the ancient prophet gives us of the Holy City, whose streets are full of playing children (Zechariah 8:5). Remember that this means not simply that childhood is denied its rights to joyous play, but that it is deprived of its proper opportunity for development.

In most of our States children under fourteen have been taken out of the mills and mines and factories, because such work destroys childhood. But many of the occupations into which young people go between fourteen and sixteen, or even over sixteen, add nothing to their development. Many of these young people will never have as good health or as capable minds as those who have been protected by good homes and permitted to finish their education.

a) *Blind Alley Trades.* Many of these occupations are known as blind alley trades. They offer no opportunity for advancement. There is no way out and up for the young workers. An investigation in Massa-

chusetts to discover the effect of the first few years of factory life upon boys and girls showed that at the end of the second year of employment, many of them were less capable than when they left school and were receiving less wages. . . . .

A young Swedish boy left one place of factory work after another, saying he "could not stand it." After he had lost his ninth place, he declared he would leave the city and allow his mother and young sisters to shift for themselves. At this crisis a friend found him a place as lineman in a telephone company. The outdoor work held his interest and he became the steady support of his family. . . . .

A common ground for opposition to the law prohibiting the employment of young people between fourteen and sixteen for more than eight hours a day is that it drives them upon the streets. How would you answer this argument?

Another reason is that it works hardship to needy mothers who need the wages of these young people. Answer this.

b) *Street Trades.* One form of work for young people which has received little attention, and which exists even in small towns, is the street trades. . . . .

Are there any boys working at street trades in your community? Is their work necessary for the community? For them? What is the effect of their work upon them? What should be done for them?

c) *Work in the Fields.* In the State of Colorado there are 5,000 boys and girls who do not "chase butterflies or splash around in the old swimming hole." They are working in the sugar beet fields. Some of them are as young as seven and eight years, and the average workday in the rush season is twelve hours. One fourteen-year-old girl cut the tops off five tons of beets in a day. . . . . As a result, only 45 per cent of the beet working children were found to be in their normal grades. One little first-grader hurried into school one morning, panting for breath, and said to the teacher, "I tried not to be late, 'cause I want to get a good report, but I had to do five rows of beets before I came, and I've been up since four o'clock workin' on 'em!"

. . . . . .

Is the education of young people hindered or helped by their work on the farms in your locality?

Is their work so pleasant and congenial that it tends to keep them on the farm? Could it be made so?

A preacher refused to support a child labor law because he had worked on the farm as a boy and said it was good for him. What do you think of his argument?

Do farmers in your section generally regard youth above sixteen as a time for educational development or a time for work? If the latter, how could their attitude be changed?

II. WHAT CAN BE DONE

1. *Improve the Laws.* . . . .

2. *A New Value for Childhood.* Before the necessary steps can be taken to emancipate young life from improper conditions of work, Jesus' teaching concerning the value of child life must prevail. . . . .

How does Matthew 18:6 apply to parents or employers who are responsible for child labor?

There are many parents who rebel bitterly against having to send their children to work when they ought to be in school, but they are compelled by poverty to do it. Who is to blame in such cases? Where is the remedy?

Certain Southern cotton manufacturers, in opposing the Federal child labor bill, argued that a piece of cotton made by child labor was just as wide, just as long, and just as good as that made by adults. What do you think of this argument?

How can Jesus' teaching concerning childhood come to prevail—by preaching or by legislation?

TO THINK ABOUT DURING THE WEEK

1. List all the different kinds of work which young women are doing in the industrial world that come directly or indirectly under your observation.

2. Observe closely the conditions under which young women are working locally, particularly the hours, and whether or not there is any night work. Can you determine the effect of their work upon health and strength?

3. Whom do you honor most and whom does your community honor most, the society woman or the woman who is helping to do the work of the world?

Other subjects are given somewhat similar treatment. "The Work of Women," after beginning with a number of biblical texts, describes the occupations in which women labor, under the subheading, "Where They Work." "Work and Motherhood" discusses this problem from the point of view of (1) modern physiological and social science, and (2) the adverse modern conditions under which women work in factories, laundries, hotels, and stores. These are all illustrated with concrete cases as follows:

In Factories.—As typical of bad conditions of factory work, take the following account of a bag and hemp factory:

Workers have to fill a shuttle every minute and a half or two minutes. This necessitates the strain of constant vigilance, as the breaking of the thread causes unevenness, and for this operators are laid off for two or three days. The operators are at such a tension that they not only stand all day, but many cannot even bend their knees. The air is thick with lint, which the workers inhale. The throat and eyes are terribly affected; and it is necessary to work with the head bound up, and to comb the lint from the eyebrows.

Here is an account of the living accommodations for some hotel workers:

The girl employees ate in a room just under the kitchen, which looked more like a storeroom than a dining-room. It was directly opposite the boilers and the heat was intense. The room was dark and uninviting. The food was cold and poor. The tables were covered with old, greasy, blue oilcloth. The noise of the machinery, the dark entrance, and the lack of fresh air were enough to take away appetite.

A young girl of twenty-four who had been for three years in a large department store earned $6 a week. She "doesn't mind the work so much, although selling notions is very trying, because people are so fussy." She said her feet were giving out, however, and it was all she could do to get home at night; she found that the draughts from the doors blowing constantly on her gave her repeated colds, and the dust caused by so many people passing hurt her throat; she was tired, and "wished she was dead."

These facts are considered as a "challenge to action," and suggestions are made as to what young people may do to help change the existing conditions.

The section on "Protecting the Worker" gives concrete stories illustrating the loss and suffering caused by accidents; it describes the "Safety First" movements and progress toward elimination of occupational disease.

"The Living Wage" is treated in somewhat the same way, actual accounts of suffering caused by insufficient wages being given and results to the community of under-pay. The Bible is quoted in support of a living wage.

The chapter on "Making a Better Industrial World" describes instances where employers have sought the welfare of their employees by adequate wages and welfare work, discusses briefly the

faults and accomplishments of trade unions and improvements through labor legislation.

In this way there are presented very forcibly the hardships suffered by the poor and more lowly workers, and a strong appeal is made to the emotions of pity and sympathy.

For general industrial betterment, regulation and supervision of safety conditions by the state are recommended, also accident and disability insurance.

To promote industrial peace there should be a public opinion that would compel arbitration. The state should know the conditions that exist in industries and make the facts known.

Two lessons are devoted to the subjects, "Work as a Law of Life," and "Work as a Social Service." In these lessons the dignity, sacredness, and duty of labor are dwelt upon and the social aspects of modern work, its far-reaching relations and meaning for society are developed.

Chapters entitled "The Meaning of Work" and "Choosing One's Life Work" are ethical discussions of the problem of industry. "The Rewards of Toil" lift the subject from the mere consideration of money wages to the plane of joy in service.

"Ownership" receives a highly ethical treatment, being presented as the following description indicates:

I. THE RIGHTS OF PROPERTY

a) What are they? *b*) The question of title.

The Question of Title. (1) Is a legal title sufficient? Most people think that their right to do as they please with property depends on the fact that the law gives them a title to it. But this was not sufficient for the prophets or for Jesus. Possession is nine points of the law, and the beginning of title is often possession by force. Ahab had such a title to Naboth's vineyard, but the prophet declared the judgment of God upon him for his act (1 Kings 21). The scribes and the Pharisees had clear title to the widows' houses they had taken by foreclosure of mortgage, but Jesus gave them his bitterest condemnation for this practice. Many of the greatest estates in England were acquired in the beginning by the nobles fencing in the common lands of the people, or by their taking, or being given, lands that belonged to the church. Most of the farming lands of this country were taken away from the Indians without compensation. Title to real estate of great value in the cities often rests on the accident of some ancestor happening to settle on that spot. A list of four thousand millionaires shows that over thirty-five hundred of them

had made their fortunes by getting hold first of some natural resource that all the people needed to use, or by the aid of some monopoly in business which gave them superior advantage over others.

Do you think that the children of men who have made great fortunes, who are doing nothing to support themselves or for the public good, should be protected absolutely in their inheritance?

The abolition of slavery abolished the legal title in one kind of property. If title to other kinds of property, for example, natural resources, should prove equally dangerous to life and liberty, would the nation also be justified in abolishing that title?

(2) *Ownership and Use.* Should the title to property depend upon the use which is made of it? Will the world of tomorrow insist that those who have possessions shall justify their ownership by using them for the common good? The argument is made that the white race is justified in taking the land formerly owned by the North American Indians or by the Africans, because they were not using it either for their own best good or for the benefit of the world. This places a heavy obligation upon the white race.

2. LIMITING THE RIGHTS OF PROPERTY

This section discusses the way in which arbitrary property powers may be limited by social legislation.

The next two lessons are a strong plea for brotherhood in industry, the subject being presented in a concrete way that appeals to the imagination as well as to the sympathetic and social emotions. The last lesson in the same way describes Jesus' attitude of sympathy and service in the world of work, regarding the principles of his teaching as the law of love and the use of material things for the development of the spirit.

The preceding citations show how, in a limited way, *scientific truths concerning health (fatigue, nourishment, dusty trades, etc.), education, and morality are combined with religious and ethical teachings.* To a certain extent it is a *combination of the religious and ethical teaching of the Bible with the facts of modern science.*

The success of this series is indicated by the fact that 60,000 texts (including four Students' Books) were sold in less than two years after their first publication. (Letter from Editor "The Bible and Social Living," Methodist Book Concern, December, 1917.) (The editors, on account of pressure of work, were unable to give names and addresses of users.)

3. "THE BIBLE AND SOCIAL LIVING"[22]

(BAPTIST)

1. *Description and Use.*—This course treats many of the same subjects as the preceding course, in much the same general way but without so many concrete illustrations.[23]

The method of treating the "Industrial Order" is thus stated in the Introduction of the *Teachers' Text Book,* Part III:

> In all of these lessons we are seeking to know and measure values, and we are preparing ourselves for definite and practical action. It is desirable that the freest possible discussion of the lessons should be secured. In this way the members of the class may be encouraged to think and make valuations for themselves. But just here is a danger. Some of these lessons deal with live issues and moot questions; most of them are subjects on which all have some ideas. There is a danger lest the discussion be prolonged and obscure the chief point. Do not allow the class to miss the main truth in the discussion of some incidental matter. The class should try to visualize a situation and see the subject as a whole. The teacher should do everything possible to induce the pupils to make themselves familiar with the text of their handbook. The teacher should avoid, as far as possible, the lecture method and should encourage questions. Keep in mind this principle: that our primary purpose is not to pour information into the mind, but to enable the pupil to realize a situation and to make right social adjustments.

This method is not co concrete as that of the Methodist Course of the same name; it deals more with general principles, at the same time, however, advocating a progressive policy of social legislation, organization, and education. The primary thoughts as to capital and labor are that life must always be the ultimate criterion of value in economic transactions, and that social and economic processes must

[22]Keystone International Graded Sunday School Lessons, Senior Course. American Baptist Educational Society, 1917.

[23]Topics treated in "The Bible and Social Living," Fourth Year, Part III: *The Industrial Order,* published by American Baptist Publication Society are: 1. Work a Law of Life; 2. Work as a Social Service; 3. The Specialization of Work; 4. Socialized Industry; 5. The Return for Labor; 6. The Right Use of Money; 7. Ownership; 8. Partnership in Industry; 9. A Worthy Task; 10. Relating Oneself to the Industrial Order; 11. Improving Industrial Conditions; 12. Christ and the Industrial Order; 13. Review: The Proving Ground of Love.

consist in a socialization of interests.[24] ("The Bible and Social Living." Fourth Year, Part III, *Teachers' Manual,* p. 156. American Baptist Publication Society.)

No general panacea for economic ills is offered but certain remedies are suggested:

More and more it is becoming evident that the rate of wages is controlled by human action—that is, by factors that can be known and reached. It may not be possible to effect any sudden changes, but something can be done by studying causes, by conscious effort, and wise social action. The nation must adopt a constructive and comprehensive program of wage increase.

We realize fully that economic laws cannot be suspended by act of legislature and wages cannot be permanently increased by governmental decree. But many things can be done to lift the pressure and change industrial conditions. Society can forbid the overcapitalization of an industry. Something can be done by the judicious supervision of immigration. Something can be done by a minimum wage law, as in Wisconsin, which provides that every wage paid or agreed to be paid by an employer to any female or minor employee shall not be less than a living wage. Something can be done by the creation of a wage commission to pass upon questions, take cost of living into account, and determine what is a living wage. Such laws are in successful operation in New Zealand and Australia, and a notable beginning has been made in many of the American states. Much can be done by the state determining the plane of industrial action and providing that all industries shall be conducted with regard for the human factors involved.

Collective bargaining, the bonus system, and profit sharing are also advocated.[25]

The question of the ownership of property receives the following treatment:

We have stated two principles which may guide us here: Every man is entitled to all that he makes; and everyone should earn all that he receives. Here we add a third principle, that it should be possible for everyone to earn and possess something. This means that society must create such a system as shall make it possible for every man to work and earn what he needs. This is not the case today, as we all know. There

[24]As Professor Small has maintained, interests are the prime social and economic factors. Individual and economic interests, however, can be made to harmonize with, or be subordinated to, the greater social interest.

[25]*Ibid.,* pp. 163-4.

is much poverty for which the individuals themselves are not directly responsible. In the present system a large proportion of workers do not receive a living wage and can accumulate nothing beyond the day. In this system there is much unemployment for a part of the time, and this makes it impossible for many to get ahead. The strain of industry is so severe that many persons are old at forty and are cast aside as so much junk.

In saying, therefore, that society must create such a system as shall make it possible for every person to possess sufficient property for a complete life, we imply that society shall guarantee such means as lead to the end. That is, society must deal with the question and must make it possible for every person to find work. This question of employment can never be settled by the individual alone. We know today that much unemployment is due to social conditions and grows out of social maladjustment. Society must therefore deal with these cases and conditions and devise a system in which unemployment is reduced to the lowest minimum. It must provide all citizens with such an education and training as shall make them efficient workers and enable them to maintain their footing. It must seek to equalize advantages and provide fit opportunity for men in infinite variety. It must control the common heritage and provide that a few shall not monopolize the earth's resources to the disadvantage of many.

Second, society must create such a social system as shall establish a direct relation between service and reward.[26]

Industrial partnership and cooperative management of industry by its workers are presented as reasonable ideals.

The present industrial system is not working well today. Everywhere we have friction, unrest, strife, even open warfare. It is not too much to say that the wage system, with corporate and autocratic control and depersonalized relations between men, has broken down on our hands and must give place to a better, more human, more brotherly system. "Capital and labor," says Prof. A. W. Small, "in their present status are impossible in perpetuity as the ancient social division into freemen and slaves."[27] The whole drift of our time is toward industrial partnership.

These partners should have a voice in determining the policies of the enterprise. Everything that concerns the enterprise should be known by all the members of the council, and its policies should be determined by the partners. The wages paid and dividends made should be based upon a full knowledge of the enterprise. No group of partners should feel

[26]Teacher's Text Book.

[27]*American Journal of Sociology,* March, 1916.

free to take all that they can; the claim of each should be balanced by the claims of all. The profits of the enterprise should be divided pro rata among the partners. The whole conduct of the enterprise should represent the judgment and cooperation of all.

Industrial Partnership. Several things are implied in industrial partnership which must be noted carefully. (1) We must recognize the fact that all the parties in industry are partners in the enterprise. Each party must learn to respect the other, and must think of him not as a rival to be suspected, but as a partner to be trusted. We grant freely that the successful working of the enterprise depends in large measure upon the skill and foresight of certain directors and managers. But the working of the enterprise depends no less upon the skill and fidelity of the common workers. The men who unite their lives in this way thereby become partners and should always recognize one another as such. . . . .

The course is based definitely on Bible lessons—those recommended in the International Outlines—and references are given to a number of standard books for further study. The following for Lesson 27, "Work a Law of Life," may be cited as typical.

Biblical Material. (1) Work a part of God's plan: Genesis 1:26-31; 2:15.

(2) Work necessary to life: Proverbs 6:6-11; 24:30-34.

(3) Work a moral duty: Exodus 20:9; II Thessalonians 3:12.

(4) Christ the worker: Mark 6:1-6.

(5) God at work: John 5:17.

References for Further Study. Boardman, *The Creative Week,* pp. 201-07; Dale, *Laws of Christ for Common Life,* Chap i; Carlyle, *Past and Present,* Book iii, Chap. iv; Ruskin, *Fors Clavigera,* Letter lxiv.

Religious and moral values are continually emphasized. Note the following extracts, selected from different lessons.

In these lessons we seek to analyze some of the complex situations of life and to discover the religious significance of each concrete act. We seek also to form firm convictions as to relative values, in life, and then to relate life to life's tasks and to God's will. These lessons having to do with the Industrial Order offer a splendid opportunity for this work of religious interpretation and moral valuation. The teacher will find it worth while to give special attention to these lessons; in part because they deal with subjects not fully discussed in the classroom, and in part because of the growing importance of such questions in our modern world (p. 139).

. . . . . .

In all of these lessons we seek to interpret religion in terms of life, and to view life in the light of religion. In this lesson the teacher has an

opportunity for showing the breadth of Christ's sympathies and illustrating his interest in working people. More than that, it offers an opportunity for relating Christ to social life and interpreting his teaching and example on some social questions (p. 204).

. . . . . .

To the spiritual man all things are spiritual. It is important that this truth be recognized; then teacher and class will approach these lessons in a reverent spirit and will realize that they are finding the will of God in their industrial life (p. 148).

One purpose of these lessons is to interpret the religious meaning of man's social *nature* and give man a scale of social values.

. . . . This lesson has two aspects; one deals with the nature, quality, and value of the task itself. The other considers the spirit and attitude of the worker himself toward his life-task. Both aspects should be carefully noted and should be considered together as parts of one truth (p. 187).

These citations, all taken from that part of the text dealing with the industrial order, indicate the emphasis placed throughout the course on those phases of the industrial problem which are not purely economic or scientific. Furthermore, the *importance given religious and moral phases suggests a feeling on the part of the authors, that in church schools this can not be omitted even in the treatment of problems appearing to some as purely economic and sociological.* Naturally, such a situation presents certain difficulties when dealing with a subject like that of capital and labor.

Finally, it may be said, careful examination shows that this course, as compared with the Methodist plan of the same name, is somewhat broad and abstract, apparently adapted to older students; written, nevertheless, in a very human way, strongly emphasizing religious and moral values, and right personal relations. In the treatment of capital and labor problems, this course does not consider the economic doctrines of rent, wages, interest, etc., being in no sense an effort to teach economics as such.

The success of the series has been considerable, although no exact statistics are available.[28] A personal letter from the editor under date of March 1, 1918, states:

We have not collected any data as to the detailed value put upon the course by those who have been using it. However, we are hearing from numerous sources many commendations of the course itself.

[28] The publishers were unable to give the writer the names and addresses of a number of church schools using this series.

SUMMARY

The outstanding characteristic of the courses described in this section is that they are based upon and constantly refer to scriptural, ethical, and religious teachings, including the stories and "value" lessons from the Bible, concrete facts and conditions of the present day being described in such a way as to appeal to the sympathy and sense of solidarity. Scientific truths regarding fatigue, nutrition, hygiene, recreation, education, and social conditions are, to a certain extent, fused with the religious values, but no attempt is made from the point of view of economic science to give a general theoretical explanation of the problems of capital and labor. The descriptions of these courses may appear somewhat disconnected, with a lack of systematic organization. This is partly owing to the way in which the subjects have been treated in the courses. No systematized method or sequence of subjects has been adopted in the texts under consideration. Various subjects of interest have been included and treated in an empirical and somewhat "experimental" manner.

CONCLUSION

It is hoped that this thesis will help to point out some of the principles of treatment in the process of demonstration through these attempts to handle a difficult subject, and that the experience so exhibited may be advantageously used later in developing a standardized method for the treatment of such problems in social study classes. It is believed, however, that development of these principles must be largely incidental to the inevitable process of reconstruction in the more inclusive sense. For that reason it would be untimely to attempt formulation of further conclusions from the evidence here organized.

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Social Task of Christianity	S. Z. Batten
Social Teaching of Jesus	S. Mathews

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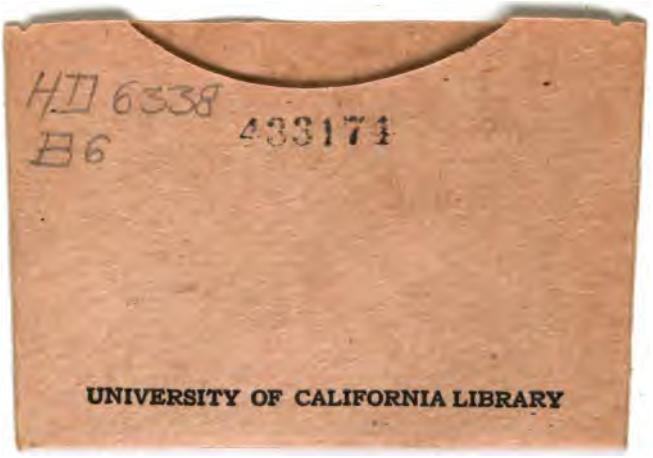
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